In the Name of Allah,
the All-beneficent, the All-merciful

قال الله تعالى:

﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾

Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification. (*Sūrat al-Aḥzāb* 33:33).

Prophetic traditions mentioned in both in Sunnī and Shī'ah authoritative reference books of *ḥadīth* and *tafsīr* (exegesis of the Qur'an) have confirmed that this holy verse was revealed to exclusively refer to the People of the Cloak [*ahl al-kisā'*], viz. Muḥammad, 'Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn ('a) as the *Ahl al-Bayt* (People of the Household).

For instance, refer to the following references:

Sunnī

Aḥmad ibn Ḥanbal (d. 241 AH), *al-Musnad*, 1:231; 4:107; 6:292, 304; *Ṣaḥīḥ Muslim* (d. 261 AH), 7:130; Al-Tirmidhī (d. 279 AH), *Sunan*, 5:361 et al.; Al-Dūlābī (d. 310 AH), *Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah*, p. 108; Al-Nasā'ī (d. 303 AH), *Al-Sunan al-Kubrā'*, 5:108; 113; Al-Ḥakīm al-Nayshābūrī (d. 405 AH), *Al-Mustadrak 'ala' ṣ-Ṣahīḥāyn*, 2:416, 3:133, 146-147; Al-Zarkashī (d. 794 AH), *Al-Burhān*, p. 197; Ibn Hājar al-Asqalānī (d. 852 AH), *Fatḥ al-Barī Sharḥ Ṣaḥīḥ al-Bukhārī*, 7:104.

Shī'ah

Al-Kulaynī (d. 328 AH), *Uṣūl al-Kāfī*, 1:287; Ibn Babawayh (d. 329 AH), *Al-Imāmah wa' t-Tabṣīrah*, p. 47, *ḥadīth* 29; Al-Maghribī (d. 363 AH), *Da'ā'im al-Islām*, pp. 35, 37; Al-Ṣādūq (d. 381 AH), *Al-Khiṣāl*, pp. 403, 550; Al-Ṭūsī (d. 460 AH), *Al-Amalī*, *ḥadīth* 438, 482, 783.

For more details, refer to the exegesis of the holy verse recorded in the following books of *tafsīr*: Al-Jassās (d. 370 AH), *Aḥkām al-Qur'ān*; Al-Wāḥidī (d. 468 AH), *Asbāb al-Nuzūl*; Ibn al-Jawzī (d. 597 AH), *Zād al-Masīr*; Al-Qurṭubī (d. 671 AH), *Al-Jāmi' Li-Aḥkām al-Qur'ān*; Ibn Kathīr (d. 774 AH), *Tafsīr*; Al-Tha'labī (d. 825 AH), *Tafsīr*; Al-Ṭabarī (d. 875 AH), *Tafsīr*; Al-Suyūṭī (d. 911 AH), *Al-Durr al-Manthūr*; Al-Shawkānī (d. 1250 AH), *Fatḥ al-Qadīr*; Al-'Ayyāshī (d. 320 AH), *Tafsīr*; Al-Qummī (d. 329 AH), *Tafsīr*; Furt al-Kūfī (d. 352 AH), *Tafsīr* at the margin of the exegesis of *Sūrat al-Nisā'* verse 59; Al-Ṭabarsī (d. 560 AH), *Majma' al-Bayān*, as well as many other sources.

THE ROLE OF

THE AHL AL-BAYT (‘a)

IN BUILDING THE VIRTUOUS COMMUNITY

BOOK EIGHT:

THE SYSTEM OF DEVOTIONAL ACTS
OF THE VIRTUOUS COMMUNITY

قال رسول الله ﷺ:

"إني تارك فيكُمُ الثَقلين: كتاب الله، وعترتي أهلَ بيتي، ما إن تمسكتُم بهما لن تضلوا أبداً وأنَّهُما لَن يَفترِقا حتّى يردا عَليَّ الحوضَ"

The Messenger of Allah (ﷺ) said:

"Verily, I am leaving among you two precious things [*thaqalayn*]: The Book of Allah and my progeny [*'itratī*], the members of my Household [*Ahl al-Bayt*]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Pond [*ḥawḍ*] (of *Kawthar*)."

Some references:

- Al-Ḥākim an-Nayshābūrī, *Al-Mustadrak 'alā'ṣ-Ṣaḥīḥayn* (Beirut), vol. 3, pp. 109-110, 148, 533
- Muslim, *Aṣ-Ṣaḥīḥ*, (English translation), book 31, *ḥ□adīth*s 5920-3
- At-Tirmidhī, *Aṣ-Ṣaḥīḥ*, vol. 5, pp. 621-2, *ḥ□adīth*s 3786, 3788; vol. 2, p. 219
- An-Nasā'ī, *Khaṣā'iṣ 'Alī ibn Abī Ṭālib*, *ḥ□adīth* 79
- Aḥmad ibn Ḥanbal, *Al-Musnad*, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189-190
- Ibn al-'Athīr, *Jāmi' al-Uṣūl*, vol. 1, p. 277
- Ibn Kathīr, *Al-Bidāyah wa'n-Nihāyah*, vol. 5, p. 209
- Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, vol. 6, p. 199

Naṣīr ad-Dīn al-Albanī, *Silsilāt al-Aḥādīth aṣ-Ṣaḥīḥah* (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. 4, pp. 355-358

THE ROLE OF
THE AHL AL-BAYT

IN BUILDING THE VIRTUOUS COMMUNITY

BOOK EIGHT:

THE SYSTEM OF DEVOTIONAL ACTS OF THE VIRTUOUS COMMUNITY

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Book Eight:
The System Of
Devotional Acts Of The
Virtuous Community

Prelude

Chapter One: Timed Acts of Worship

The Three Blessed Months

PRELUDE

At the outset, it seems appropriate to allude to a number of essential points that are both relevant to the system of devotional acts and to other discussions.

First: Clearly, the circle of recommended rites in general and recommended devotional acts in particular is considerably large, even though some of these have no documented evidence of having been issued by one of the Holy Infallibles (‘a); as such, they cannot be recommended or authorized by the sources of religious laws. As a result, one should perform these acts under the probability that they are a requirement of religious law. This sort of intention is in the terminology of Sh¢`ite jurisprudence called *raj¡' al-ma§l£biyyah* (Probability of Requirement).

In this respect, several authentically reported traditions hold that when a believer practices an act which is transmitted to him by someone from the Holy Prophet (¥), with the intention of gaining its reward, then Almighty Allah will record for him that reward even if it has been untrue.

In Sh¢`ite jurisprudence, the tenor of such traditions lies under the rule of Concession in the Proof of Recommended Acts.[1]

All the same, we will mention the recommended rites and devotional acts mentioned in validly reported traditions that confirm their recommendation and validity, and we will try to choose the examples of rites and acts that generally

---

1- The Rule of Concession in the Proofs of Recommended Acts (*al-tas¡mu¦ f¢ addillat al-sunan*) is a jurisprudential principle entailing inclusion of a certain state within a common ruling even if this state has not been adequately proven as belonging to it.

conform with the invariable line of the chains of authority that are reported from the Ahl al-Bayt (‘a). Consequently, these acts will be considered recommended, in their capacity as examples of the general line adopted by the Holy Imams (‘a), even if we lack specific evidence of their recommendation.

Second: In sessions of devotional acts, we notice that there is a variety and a combination of various devotional acts, such as ceremonial purity (represented by the ritual ablution and bathing), prayers, supplications, litanies, almsgivings, fasting, and the like. This reveals that these devotional sessions have a common method and goal, which entails that human perfection can be attained through no other means than the mixture of these devotional acts, since the spiritual and psychological needs of man are various and miscellaneous. In view of this fact, it is necessary to take much interest in such variety of devotional acts in all sessions in order to achieve this perfection and it is necessary, not to restrict oneself to a definite sort of devotional act.

Third: The intensified course of devotional acts in daily worship, or at other times, may create the misconception that Islam calls man to turn away from performing his social duties, both individual and collective, and devote all his time to devotional acts, such as prayers, fasting, supplications, etc. Suspension of social activities will naturally turn human life into monasticism which is forbidden by Islam.

Islam lays great emphasis on the social aspect of human life, which we have discussed in the previous books of this series and has preferred it to various sorts of recommended devotional acts. The Economic System emphasizes that earning a lawful living is the best sort of worship, seeking of knowledge for a single hour is preferred to seventy-years

of worship, settlement of disagreements among individuals and groups is better than all prayers and fasting, and meeting brothers-in-faith and fulfilling one's duties towards them is also preferred to all recommended prayers and fasting. All these examples demonstrate the fact that carrying out social duties is preferred to the practice of recommended devotional acts

Through this intensified course of devotional acts, Islam only intends to give man the opportunity to make the totality of his life acts of worship, although it already offers him priority and variety in the practice of acts of obedience to enable him to attain self-perfection without having to violate the social equilibrium.

General Methodology

The acts of worship system is characterized by all-inclusiveness and variety, as it represents the chief goal of man's existence and creation, as maintained by Almighty Allah:

I have not created the jinn and the men except that they should serve Me. ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ﴾ (51:56)

Thus, the methodology of the system of acts of worship, as set up by Islam and elucidated by the Ahl al-Bayt ('a), is comprehensive and all-inclusive, for all time to come.

This methodology of the system of acts of worship falls within two main areas:

The First group of acts involves **timed devotional acts** dedicated to certain hours, days, or anniversaries, including the daily, weekly, monthly, and yearly acts of worship.

The Second group of acts includes **untimed devotional acts.**

CHAPTER ONE:
TIMED ACTS OF WORSHIP

Prelude

Daily Acts of Worship

Weekly Acts of Worship

Monthly Acts of Worship

Yearly Acts of Worship

The Three Blessed Months

PRELUDE

Timed acts of worship are of four kinds:

1. Daily acts of worship

2. Weekly acts of worship

3. Monthly acts of worship

4. Yearly, or seasonal, acts of worship

The course of worship, expounded by the Ahl al-Bayt (‘a), has its origin in both the obligatory and recommended devotional acts determined by Islam in its code of law from which further actions branch out. The daily obligatory and supererogatory prayers, the weekly congregational Friday prayers, the obligatory fasting, the ritual °*ajj* Pilgrimage, and the recommended three-day fasting done every month are all indicative of the all-inclusiveness of this system.

To a certain extent and at a certain level, such all-inclusiveness is compulsory or semi-compulsory, while at another level, it gives man the opportunity to worship the Lord and attain self-perfection through these devotional acts within a wisely planned strategy of education, self-purification, and self-refinement.

The classification of these devotional acts also shows the profundity, accuracy, and perfection of this course delivered by the Ahl al-Bayt (‘a), and their attention towards the building of a virtuous community through the acts of worship and this course in particular.

This course comprises various acts such as prayers, fasting, pilgrimage (including the ritual major and minor °*ajj* and visiting the tombs of holy personalities), struggling against enemies, supplications, litanies, recitation of the Holy

Qur'¡n, almsgiving, building good relations with others, doing charitable acts, seeking knowledge, and other obligatory and recommended devotional acts.

DAILY DEVOTIONAL ACTS

Daily Prayers, Supererogatory Prayers and Details

According to the code of Islamic law, the performance of the daily ritual prayer is obligatory five times a day amounting to seventeen units of prayer (i.e. *rak`ah*); two at dawn (before sunrise), four just after midday, four in the afternoon, three at dusk (immediately after sunset), and four in the earlier hours of night. This is an object of agreement among all Muslims. On journeys, the four-unit prayers become two units; however, jurisprudents of the various Muslim sects disagree regarding some details and certain conditions.

Along with its particularities, the ritual prayer is one of the most significant pillars on which Islam has been founded. It also represents the best example of the unity of the Muslim nation, since all agree upon it.

It is also the best of all devotional acts after the recognition of Almighty Allah, as is maintained by some traditions because it expresses the relationship and connection between man and the Almighty—a relationship that must be constant and never cut off. For this reason, prayer must not lapse under any circumstance; rather, it must be performed in all states, including health and sickness, security and fear and, when no other means is possible it must even be performed through gestures.[1]

1- The Holy Prophet (¥) is reported through valid chains of authority to have said at the final hours of his blessed lifetime:

⇨

One of the highly recommended acts is to offer a number of units of prayer before and after these ritual obligatory prayers. Such supererogatory prayers are *naw¡fil* (sing. *n¡filah*) or *raw¡tib*.

In the traditions of the Ahl al-Bayt (‘a), the number of the units of these daily supererogatory prayers is twice the number of units of obligatory prayers. They are thirty-four units in all; four units before dawn, eight before afternoon, eight before evening, four after sunset, two in the sitting position after the early night prayer (regarded as one unit only), eight for the night prayer, whose time is between midnight and dawn, two after the night prayer (called *al-Shaf`*), and one after that (called *al-Witr*).[1]

Shaykh al-Kulayn¢ has reported through an authentic chain of authority that °ann¡n that `Amr ibn °urayth asked Imam al-¯¡diq (‘a) to inform him about the prayers the Holy Prophet (¥) used to offer.

He that belittles his prayer does not belong to me and will not join me at the Divine Pond.

لَيْسَ مِنِّي مَنِ اسْتَخَفَّ بِصَلاَتِهِ وَلاَ يَرِدُ عَلَيَّ الْحَوْضَ.

Imam al-¯¡diq (‘a), through a valid chain of authority, is reported to have said at the final hour of his lifetime:

Our intercession shall never reach him who belittles his prayer.

لاَ تَنَالُ شَفَاعَتُنَا مَنِ اسْتَخَفَّ بِالصَّلاَةِ.

Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 3:16, H. 7 & 3.

1- This number of units of prayer, which has been proficiently maintained by the Ahl al-Bayt (‘a) as they received it from the Holy Prophet (¥), is one of the features that distinguish the Ahl al-Bayt (‘a) School from the other Muslim schools. The dawn supererogatory prayer and the night prayer are the most preferable of all the supererogatory prayers, since many traditions highlight the merits and rewards obtained from performing these two prayers.

The Imam (‘a) thus answered:

كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يُصَلِّي ثَمَانِيَ رَكَعَاتِ الزَّوَالِ وَأَرْبَعاً الأُولَى، وَثَمانِياً بَعْدَهَا، وَأَرْبَعاً الْعَصْرَ، وَثَلاَثاً الْمَغْرِبَ، وَأَرْبَعاً بَعْدَ الْمَغْرِبِ، وَالعِشَاءَ الآخِرَةَ أَرْبَعاً، وَثَمَانِيَ صَلاَةَ اللَّيْلِ، وَثَلاَثاً الْوِتْرَ، وَرَكْعَتَيِ الْفَجْرِ وَصَلاَةَ الْغَدَاةِ رَكْعَتَيْنِ.

The Holy Prophet (¥) offered eight units before the four units of the obligatory afternoon prayer. He offered four units of the obligatory afternoon prayer; then three units of the obligatory sunset prayer with four units after that; four units of the obligatory early night prayer; eight units of the night prayer with three units of the Witr prayer; two units of the obligatory dawn prayer with two units after that.[1]

Imam al-¯¡diq (‘a) is reported to have said:

شِيعَتُنَا أَهْلُ الْوَرَعِ وَأَهْلُ الْوَفَاءِ وَالأَمَانَةِ وَأَهْلُ الزُّهْدِ وَالْعِبَادَةِ، أَصْحَابُ إِحْدَى وَخَمْسِينَ رَكْعَةً فِي الْيَوْمِ وَاللَّيْلَةِ، الْقَائِمُونَ بِاللَّيْلِ وَالصَّائِمُونَ بِالنَّهَارِ، يُزَكُّونَ

Our Sh¢`ah are the people of piety, faithfulness, and honesty. They are the people of asceticism and worship. They perform fifty-one units of prayer in a single day and night. They pass their nights in devotional acts and their days fasting. They purify their wealth, go on pilgrimage to the House of God, and refrain from committing

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 3:33, H. 6.

any forbidden act.[1]

أَمْوَالَهُمْ، وَيَحِجُّونَ الْبَيْتَ وَيَجْتَنِبُونَ كُلَّ مُحَرَّمٍ.

In the book entitled *Mi¥b¡¦ al-Mutahajjid*, Shaykh al-±£s¢ reports Imam al-Askar¢ (‘a) as saying:

The signs of true faithful believers are five: Offering the fifty prayers, visitation (of holy shrines) on the Day of Arba`¢n, wearing a ring on the right hand, pressing the forehead, and raising the voice with *bismi-llihir-ra¦minir-ra¦¢m.*[2,3]

عَلاَمَاتُ الْمُؤْمِنِ خَمْسٌ: صَلاَةُ الْخَمْسِينَ، وَزِيَارَةُ الأَرْبَعِينَ، وَالتَّخَتُّمُ فِي الْيَمِينِ، وَتَعْفِيرُ الْجَبِينِ، وَالْجَهْرُ بِبِسْمِ اللهِ

1- Shaykh al-¯ad£q, ¯*if¡t al-Sh¢`ah*, pp. 2; `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 68:167, H. 33 as quoted from the previous reference book.

2- To explain, this tradition can be quoted as follows:
The signs of a faithful believer are five: (a) Offering fifty-one units of prayer (a day): seventeen units of the obligatory prayers and thirty-four of the supererogatory (*n¡filah*), (b) visiting (Imam al-°usayn’s tomb) on Arba`¢n, the twentieth of ¯afar; forty days after the martyrdom of Imam °usayn (‘a), (c) wearing a ring in the right hand, (d) pressing the forehead (by frequent prostration to Allah), and (5) saying aloud: *bismi’ll¡hi’rra¦m¡ni’rra¦¢m* (*basmalah*: In the Name of Allah, the All-beneficent, the All-merciful). [*Translator*]

3- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 10:373, H. 1. “*Offering the fifty*” mentioned in this tradition stands for the fifty-one units of prayers that are offered daily. In many traditions, the number fifty replaced the actual number fifty-one either for brevity or because the two-unit prayer that is offered in a sitting posture after the early night obligatory prayer has not been counted in this tradition.

الـرَّحْمَنِ الـرَّحِيمِ .

More Privileges

The Ahl al-Bayt (‘a) School has had a number of advantages over the other Muslim sects with regard to prayer and its details. These advantages may be cited as follows:

First: Unlike the other Muslim jurisprudential schools, the Ahl al-Bayt (‘a) School abides by reciting *S£rah al-F¡ti¦ah* and one other entire *S£rah* in the first two units of all prayers.[1]

The Ahl al-Bayt (‘a) School also recites the *basmalah* (*bismi-ll¡hir-ra¦m¡nir-ra¦¢m*) in *S£rah al-F¡ti¦ah* and in all other *S£rah*s, because it is an inseparable part of all *S£rah*s of the Holy Qur'¡n as believed by all Sh¢`ite jurisprudents, and maintained by many traditions and historical practice. Besides, the fact that all calligraphies of the Holy Qur'¡n, which Muslims have honestly transmitted since the time of the Holy Prophet (¥) and up to the present day, entail that the *basmalah* is an inseparable part of the *S£rah*s.

Second: According to the jurisprudence of the Ahl al-Bayt (‘a) School, the *basmalah* should be recited audibly even in the prayers where the recitations of the Qur'¡nic texts must be uttered inaudibly, such as the obligatory afternoon and evening prayers. This matter was turned into a political issue during the reign of Mu`¡wiyah when the true righteous Muslims were distinguished from the pro-Umayyad groups through this in particular, especially after

1- This law is almost unanimously agreed upon by the Sh¢`ite jurisprudents although there are a few scholars that have cited that it is not obligatory to recite a lengthy *S£rah* completely.

Mu`¡wiyah decided to cancel out reciting the *basmalah* audibly in the prayers—an event to which some historical texts have referred.

Third: The Ahl al-Bayt (‘a) School abides by the ruling that prostration must be done on earth directly or on whatever plants the earth produces except plants that are edible and plants used to make cloth. In this ruling, jurisprudents of the Ahl al-Bayt (‘a) School depend upon traditions reported from the Ahl al-Bayt (‘a) and Imam al-¯¡diq’s verdict that reads:

لاَ يَجُوزُ السُّجُودُ إلاَّ عَلَى الأَرْضِ أَوْ مَا أَنْبَتَتْهُ إلاَّ مَا أُكِلَ أَوْ لُبِسَ.

Prostration is impermissible unless made on earth or on plants produced by the earth, except those eaten or converted into cloth.[1]

Likewise, Sh¢`ite scholars are reported to have forbidden prostration on cotton and linen, because Imam al-B¡qir (‘a) is reported as saying:

لاَ يُسْجَدُ عَلَى الثَّوْبِ الْكَرْسَفِ وَلاَ عَلَى الصُّوفِ وَلاَ عَلَى شَيْءٍ مِنَ الْحَيْوَانِ وَلاَ عَلَى حُطَامٍ وَلاَ عَلَى شَيْءٍ مِنَ الثِّمَارِ وَلاَ عَلَى شَيْءٍ مِنَ الرِّيَاشِ.

It is not permissible to prostrate on cotton cloth, nor on wool, nor on a part of an animal, or any food, or any part of fruits, or any part of furniture.[2]

This ruling is supported by the following Prophetic tradition that is reported by al-Bukh¡r¢, Muslim, al-Tirmidh¢, al-Nas¡'¢, Ibn M¡jah, al-D¡rim¢, and A¦mad ibn °anbal:

1- Shaykh al-¯ad£q, *`Ilal al-Shar¡'i`* 2:341, S. 42, H. 1.
2- Shaykh al-±£s¢, *Kit¡b al-Khil¡f* 2:436.

جُعِلَتْ لِيَ الأَرْضُ مَسْجِداً وَطَهُوراً.

The earth has been made for me a prostration place and pure.

Likewise, al-Bukh¡r¢, Muslim, and al-Nas¡'¢ have reported the Holy Prophet (¥) as saying:

الأَرْضُ لَكَ مَسْجِدٌ.

The earth is a place of prostration for you.[1]

Sunni master °ad¢thists have also reported the Holy Prophet (¥) as saying:

لاَ تَتِمُّ صَلاَةُ أَحَدِكُمْ حَتَّى يَتَوَضَّأَ كَمَا أَمَرَ اللهُ تَعَالَى ثُمَّ يَسْجُدُ مُمَكِّناً جَبْهَتَهُ مِنَ الأَرْضِ.

The prayer of any of you is imperfect unless you perform the ritual ablution (wu¤£') exactly as Almighty Allah has ordered and then prostrate yourselves on the earth by making your foreheads touch the earth.[2]

These °ad¢thists also report Khabb¡b to have said that they (i.e. the Muslims) complained to the Holy Prophet (¥) about the heat of the earth that scorched their foreheads and noses when they prostrated in prayers on the earth directly, but he refused to accommodate their complaints.[3]

1- Man¥£r `Al¢ N¡¥if, *al-T¡j al-J¡mi` lil-U¥£l* 1:230, 234; *al-Mu`jam al-Mufahras li'alf¡¨ al-°ad¢th*, A. s-j-d 2:424, 428.

2- Shaykh al-±£s¢, *Kit¡b al-Khil¡f* 2:434 as quoted from *Sunan Ab¢-D¡w£d* 1:227, H. 858.

3- Shaykh al-±£s¢, *Kit¡b al-Khil¡f* 2:436.

As a footnote, the author has mentioned that this tradition has been reported in ¯a¦¢¦ *Muslim* 1:433, H. 619, *Sunan Ibn M¡jah* 1:222, H. 675, *Sunan al-Nas¡'¢* 1:247, *Musnad A¦mad* 5:108-110, and *Sunan al-Bayhaq¢* 2:105.

In spite of the existence of so many traditions, all Sunni jurisprudents have disobeyed this ruling and deemed it permissible to prostrate on all things.

In view of these points, the followers of the Ahl al-Bayt (‘a) comply with this ruling and sometimes carry with them a cake of dry clay or clean stone to prostrate on when they cannot find ground on which they can prostrate in prayer.

Attempting to confuse the Sh¢`ah and arouse spurious arguments and false accusations against them, the enemies of the Sh¢`ah have falsely claimed that the Sh¢`ah worship these stones although they are in fact prostrating ON these materials, not TO them. We seek Allah’s protection against such false accusations.[1]

Fourth: Adherents of the Ahl al-Bayt (‘a) School recite the phrase ¦*ayya `al¡ khayr al-`amal* (Come to the best deed) twice in the *adh¡n* (the ritual call to prayer) and *iq¡mah* (the prefatory part of the ritual prayers) after the phrase ¦*ayya `al¡ al-fal¡*¦ (Come to prosperity). The Holy Imams of

1- It can be seen that the individuals of the virtuous community usually carry with them a piece of clay taken from the soil of Imam °usayn’s tomb (in Karbal¡') on which they prostrate in prayers. In a booklet entitled ‘*al-Turbah al-°usayniyyah*’, the great scholar, Shaykh Mu¦ammad °usayn K¡shif al-Ghi§¡', has discussed this issue thoroughly.
The individuals of the virtuous community are advised to prostrate on the stone floor of mosques, especially the Sacred Mosque in Makkah, reed-mats or other materials upon which it is lawful to prostrate. They should not carry cakes of clay to these places in order to avoid spurious charges and oppressive campaigns which the enemies of Islam and ignorant people wage against them. Finally, it is Almighty Allah Who is the patron of success, rightfulness, and victory.

the Ahl al-Bayt (‘a) confirmed it to be an inseparable part of the ritual *adh¡n* and *iq¡mah*.

Unlike the other schools of jurisprudence, the Zaydiyyah,[1] in addition to the Ahl al-Bayt (‘a) School, abide by this ruling which has become one of the distinctive features of the Sh¢`ah.

As for the third *shah¡dah* (creed)[2] that the Sh¢`ah include in the *adh¡n* and *iq¡mah*, all jurisprudents of the virtuous community unanimously agree that this phrase is not part of the ritual *adh¡n* and *iq¡mah*. It is, therefore, incorrect to say it with the intention of its being part of the *adh¡n*, as it would then become a forbidden innovation.

However, the followers of the Ahl al-Bayt (‘a) say it in the middle of the ritual *adh¡n* and *iq¡mah* making it one of the distinctive features and mottos that distinguish them from

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1- The Zaydiyyah is a Muslim sect believing in Zayd, the son of Imam `Al¢ ibn al-°usayn (‘a), as the Imam after his father. As a condition of Imamate, they specify that the true Imam is the one who leads an armed uprising against the tyrannical ruler. Their school of jurisprudence is greatly influenced by the Sunni jurisprudence. Presently, they live in northern Yemen although they have a history in some regions of Iran.

2- The Sh¢`ah include in the *adh¡n* the phrase, “*ashhadu anna `aliyyan waliyyu all¡h* (I bear witness that `Al¢ is the leader by Allah’s command)” after the phrase, ‘*ashhadu anna mu¦ammadan ras£lu all¡h* (I bear witness that Mu¦ammad is the Messenger of Allah)’, as the third creed. In this, they rely on many narrations reported from the Holy Prophet (¥) and the Holy Imams (¥) stating that the phrase, “*Mu¦ammad is the Messenger of Allah*” is not mentioned or written above the gate of Paradise apart from the phrase, “*`Al¢ is the leader by Allah’s command*.” However, this does not indicate that the Sh¢`ah claim that Imam `Al¢ (‘a) is a prophet, or a god…etc. Allah forbid!

the other Muslims. There are two main reasons for this action:

1. This statement by the Sh¢`ah only intends to expressly declare their loyalty to Imam `Al¢ (‘a), because he suffered immense injustice and harm. The harshest injustice was practiced by the Umayyads and the Naw¡¥ib (the anti-Sh¢`ah) who adopted the course of cursing him from the pulpits of mosques (i.e. *minbar*: a set of steps in mosques from which sermons are delivered) and in the Friday Prayer sermons (i.e. *khu§bah*). Reacting to these wicked attempts to deform the perfect picture of this divine personality, the Sh¢`ah emphasize their loyalty to Imam `Al¢ (‘a) whenever they have an opportunity to do so.

2. In various stages of their history, the Sh¢`ah suffered immense persecution because of false accusations and charges. One of these accusations was the charge of exaggeration about Imam `Al¢ (‘a) and his descendants. As a result, they raise this motto with the aim of confirming that their belief in Imam `Al¢ (‘a) is no more than showing loyalty to him, believing in his Imamate, divinely designated leadership, and religious authority, and being the proof of Almighty Allah for His creatures. All this originated from the instruction of the Holy Prophet (¥) who declared on the day at Khumm Spring (i.e. Ghad¢r):

مَنْ كُنْتُ مَوْلاَهُ فَهَذا عَلِيٌّ مَوْلاَهُ. اللَّهُمَّ وَالِ مَنْ وَالاَهُ وَعَادِ مَنْ عَادَاهُ.

Behold! `Al¢ is now the master of every one who has regarded me as his master. O Allah, (please) support whoever supports `Al¢ and be the enemy of whoever incurs the hostility of `Al¢...[1]

1- Shaykh al-Kulayn¢, *al-K¡f¢* 1:292, H. 3.

The Sh¢`ah thus hold that Imam `Al¢ (‘a) is a servant of Almighty Allah and one of His most intimate saints, no more.

Fifth: The Ahl al-Bayt (‘a) School permits the combining of the midday with the afternoon obligatory prayers at one time and the sunset with the early night prayers at one time, without need of a particular excuse for such combining. In this ruling, this school depends upon traditions that have been reported from the Holy Prophet (¥) and the Holy Imams (‘a).

In the most reliable Sunni books of °ad¢th which Sunnis consider thoroughly authentic, it is reported on the authority of Ibn `Abb¡s that the Holy Prophet (¥) performed the eight units of the midday and afternoon obligatory prayers together; and seven units of the sunset and early night obligatory prayers without separating (in time) one prayer from the other. This tradition has been reported by the five Sunni master °ad¢thists,[1] one of whom is Muslim (al-Naysh¡b£r¢) who reported the tradition in the following form:

The Messenger of Allah combined the midday with the afternoon (obligatory) prayers and the sunset with the early night prayers in Mad¢nah although there was neither fear nor rain.

When Ibn `Abb¡s was asked about the reason, he answered, “The Prophet did not want the matter (of prayer) to be a burden upon his people.”[2]

1- Namely, al-Bukh¡r¢, Muslim, al-Tirmidh¢, Ibn D¡w£d, and al-Nas¡'¢.

2- Man¥£r `Al¢ N¡¥if, *al-T¡j al-J¡mi` lil-U¥£l* 1:148.

In *`Ilal al-A¦k¡m*, Shaykh al-¯ad£q has reported, through a valid chain of authority, that Imam al-¯¡diq (‘a) said, “The Messenger of Allah (‘a) performed the midday and the afternoon prayers together, although there was no reason or cause for that. When `Umar, who challenged him the most, asked whether a change had occurred in the rulings of prayer, the Holy Prophet (¥) answered, ‘No, I only want to make the matter more feasible for my people.’”[1]

Individuals of the virtuous community combine these sets of prayers most of the time as a constant course, although the Holy Prophet (¥) and the Holy Imams (‘a) generally used to perform each prayer separately (i.e. each one in its definite time) as is maintained by many other traditions.[2]

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 3:161, H. 2.

2- This issue requires much investigation. Since performing the two prayers at the same time is no more than lenience granted for Muslims in order to make the matter (of performing prayers) easier for them, and the Holy Prophet (¥) and the Holy Imams (‘a) used to perform each prayer separately in its definite time, why are the Sh¢`ah then committing themselves to this combining of prayers all the time? Beyond doubt, to perform two prayers at one time is easier, especially when we take into consideration the current social circumstances, the nature of work, and the structure of modern cities and societies. We may now ask whether this commitment of combining prayers is a manifestation of the Holy Imams (‘a) desire to ease human life in the future or the result of the social and political circumstances their followers had to encounter throughout the history of Islam that forced them to decrease their performance of prayers to some extent.

There is a validly reported tradition, which suggests that the reason for such combining of prayers is to perform the two prayers at the best time of performance of one of them when there is no supererogatory prayer offered between the two. Yet, if there is a supererogatory prayer to be offered between the two, ⇨

Sixth: The Ahl al-Bayt (‘a) School rubs the feet with the water of *wu¤£'* instead of washing them in the ritual ablution (*wu¤£'*) for the prayer, unlike other Muslims who usually wash their feet, except in certain states when they rub their sandals with water—a practice that is deemed legal and adopted by some Muslim jurisprudential schools.

In their practice, the Ahl al-Bayt (‘a) and their followers rely upon the holy verse of ablution, which reads:

O you who believe, when you rise up to prayer, wash your faces and your hands as far as the elbows, and rub (with water) your heads and your feet to the ankles. (5:6)

ﺃ ﺏ ﺏ ﺑ ﺑ ﺏ ﺏ ﺑ ﺑ ﺏ ﺏ ﺑ ﺑ

based upon some traditions, contradicting the obvious meaning of the holy verse.[1]

Post-Prayer Litanies

The post-prayer litanies are supplications, doxologies, and invocations said after the obligatory prayers. Emphasis on these litanies has been laid by the Holy Prophet (¥) and the Holy Imams (‘a) in many traditions. Following the obligatory prayers with supplications, doxologies, and invocations is a well-confirmed tradition by which all Muslims abide.

Once again, the Ahl al-Bayt (‘a) and the virtuous community are distinguished from others with regard to these post-prayer litanies in the following points:

1. Litanies of the Ahl al-Bayt (‘a) and their followers are more comprehensive and all-inclusive than others.

2. There are many traditions of the Ahl al-Bayt (‘a) carrying supplications, doxologies, and litanies said after prayers.

3. In the literature of the Ahl al-Bayt (‘a), each supererogatory prayer has its own litanies in addition to the general post-prayer litanies said after all obligatory prayers.

The most favored post-prayer litany is the following:

Repeat the following phrase three times:

1- In his book entitled ‘*Mas¡’il Khil¡fiyyah* (Controversial Jurisprudential Issues)’ `All¡mah Sharaf al-D¢n, dealing with certain issues like rubbing the feet with water in prayers, combining two prayers, rulings of the *basmalah*, has undoubtedly proven that the Ahl al-Bayt (‘a) School is following the right path in all these issues.

Allah is the Greatest. اَللهُ اَكْبَرُ

Repeat the following invocation three times:

O Allah, send blessings upon Mu¦ammad and the Household of Mu¦ammad. اَللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

Finally, say the following litany:

There is no god save Allah; One and Only God; and we are submissive to Him. There is no god save Allah and we worship none save Him, making our devotion sincere in His sight, even though the polytheists may detest it. There is no god save Allah; (He is) Our Lord and the Lord of our fathers of old. There is no god save Allah; alone, alone, alone. He has truly fulfilled His promise, granted His servant victory, made powerful His soldiers, and defeated the parties alone. So, sovereignty be His and praise be His. He grants life and causes to die and, after causing to die, raises from the dead; while He is eternally ever-living and He never dies. All goodness is by His Hand, and He has power over all things.

لاَ إِلٰهَ إِلاَّ اللهُ إِلٰهاً وَاحِداً وَنَحْنُ لَهُ مُسْلِمُونَ لاَ إِلٰهَ إِلاَّ اللهُ وَلاَ نَعْبُدُ إِلاَّ إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْمُشْرِكُونَ لاَ إِلٰهَ إِلاَّ اللهُ رَبُّنَا وَرَبُّ آبَائِنَا الاَوَّلِينَ لاَ إِلٰهَ إِلاَّ اللهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ انْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَاعَزَّ جُنْدَهُ وَهَزَمَ الاَحْزَابَ وَحْدَهُ فَلَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَيُمِيتُ وَيُحْيِي وَهُوَ حَيٌّ لاَ يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَىٰ كُلِّ شَيْء قَدِيرٌ.

Another most favored post-prayer litany is the famous invocation known as *Tasb¢¦ al-Zahr¡'*, which consists of one hundred phrases praising Almighty Allah. The most

famous and considerable form of it is to say *all¡hu-akbar(u)* (Allah is the Greatest) thirty-four times, *al¦amdu-lill¡h(i)* (Praise be to Allah) thirty-three times, and *sub¦¡nall¡h(i)* (Glory be to Allah) thirty-three times.[1]

Additional post-prayer litanies include reciting *ªyat al-Kurs¢* (2:255), *S£rah al-Falaq* (No. 113), *S£rah al-N¡s* (No. 113), and *S£rah al-Taw¦¢d* (No. 112), the prostration of thanks (*sajda al-shukr*) and many other post-prayer supplications that can be found in books on supplications.[2]

Recitation of the Holy Qur'¡n

Recitation of the Holy Qur'¡n is one of the daily acts of worship. In this respect, Imam al-¯¡diq (ʿa), through a valid chain of authority, is reported to have said:

الْقُرْآنُ عَهْدُ اللهِ إِلَى خَلْقِهِ، فَقَدْ يَنْبَغِي لِلْمَرْءِ الْمُسْلِمِ أَنْ يَنْظُرَ إِلَى عَهْدِهِ وَ أَنْ يَقْرَأَ مِنْهُ فِي كُلِّ يَوْمٍ خَمْسِينَ آيَةً.

The Qur'¡n is Almighty Allah's trust that He has entrusted to His creatures. Therefore, a Muslim individual is required to pay regard to this trust and recite fifty verses of it everyday.[3]

1- This invocation has been mentioned in the traditions of other Muslim sects, although somewhat different, which is to repeat the three phrases thirty-three times each ending with the phrase *all¡hu-akbar*. One tradition only has mentioned that the phrase *all¡hu-akbar* should be repeated thirty-four times.

2- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 12-22.
In this book, general post-prayer litanies (that may be said after all prayers) and particular ones (that are defined for each prayer) are mentioned.

3- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 4:849, H. 1.

According to another validly reported tradition, Imam al-Ri¤¡ (‘a) has said:

يَنْبَغِي لِلرَّجُلِ إِذَا أَصْبَحَ أَنْ يَقْرَأَ بَعْدَ التَّعْقِيبِ خَمْسِينَ آيَةً.

At the beginning of the day, it is required to recite fifty verses of the Qur'¡n after post-prayer invocations.[1]

According to another tradition, the Holy Prophet (¥) said:

مَنْ قَرَأَ كُلَّ يَوْمٍ مِائَةَ آيَةٍ فِي الْمُصْحَفِ بِتَرْتِيلٍ وَخُشُوعٍ وَسُكُونٍ، كَتَبَ اللهُ لَهُ مِنَ الثَّوَابِ بِمِقْدَارِ مَا يَعْمَلُهُ جَمِيعُ أَهْلِ الأَرْضِ. وَمَنْ قَرَأَ مِائَتَيْ آيَةٍ كَتَبَ اللهُ لَهُ مِنَ الثَّوَابِ مَا يَعْمَلُهُ أَهْلُ السَّمَاءِ وَأَهْلُ الأَرْضِ.

Whoever recites one hundred verses from a copy of the Qur'¡n everyday with modulation, reverence, and tranquility, Almighty Allah will record for him a reward that is equal to the reward of the deeds of the inhabitants of the earth. Whoever recites two hundred, Almighty Allah will record for him a reward equal to the reward of the deeds of the inhabitants of the heavens and the earth.[2]

From the many traditions regarding the recitation of the Holy Qur'¡n, we can conclude the following instructions:

1. It is advisable to recite the Holy Qur'¡n and ponder and contemplate upon it.

2. When Paradise, Hellfire, or the other exhortative topics are recited, the reciter is required to pause a while and think deeply.

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 4:849, H. 3.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:48, H. 3.

3. Recitation of the Holy Qur'¡n should be done with reverence.

4. The Holy Qur'¡n must not be recited heedlessly because an impetuous manner has been described by traditions as prattle.

5. It is recommended not to recite more than one part (*juz'*)[1] of the Holy Qur'¡n per day so as not to recite it entirely in less than a month.[2]

The Best Times of Worship in a Day

According to traditions and instructions of the Holy Imams (‘a), the best times of worship during a 24-hour day are the last third of night—‘night’ begins at sunset and ends at the rise of dawn—and the period between dawn and sunrise. These two times are distinguished for prayers, supplications, litanies, and whispered prayers.

Traditions have drawn attention to the necessity of spending the dawn in acts of worship and warned against sleeping in the period between dawn and sunrise, which should be spent doing supplications, litanies, recitation of the Holy Qur'¡n, and earning a lawful living.

The two times of sunrise and sunset have also been introduced as the best times of worship in the Holy Qur'¡n which recommends mentioning Almighty Allah at these two times. It thus reads:

Glorify the name of your Lord morning and evening. (76:25) □ □ □ □ □ □

1- The Holy Qur'¡n is divided into thirty parts (*juz'*) and sixty sub-parts (¦*izb*). [*Translator*]
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:51, S. 13.

Many supplicatory prayers and litanies are to be said in the morning and evening. Shaykh al-Qumm¢, in *Maf¡t¢¦ al-Jin¡n*, has cited some of these supplications, the most important of which are *Du`¡' al-`Ashar¡t* and Imam Zayn al-`ªbid¢n's supplications in the morning and evening.[1]

Voluntary Prayers and Prayer of Inadvertence

In addition to their encouragements to offer the daily supererogatory prayers, the Holy Imams of the Ahl al-Bayt (ʻa), have encouraged offering more prayers voluntarily,[2] especially at night. Among these prayers are the following:

1. A voluntary ten-unit prayer after the obligatory sunset prayer

2. A voluntary twelve-unit prayer everyday

3. A voluntary four-unit prayer after the obligatory afternoon prayer

4. A special voluntary four-unit prayer before or after noon

5. A voluntary two-unit prayer between the obligatory sunset and early night prayer. According to some traditions, this prayer is called the Will Prayer or ¯*al¡t al-Ghufaylah* (prayer of inadvertence) familiar to the individuals of the virtuous community. This prayer is offered in a particular way. It consists of two units: in the first unit, after *S£rah al-F¡ti¦ah*, you recite the following verses of (*S£rah* al-Anbiy¡' 21:87-88):

And (mention) Dhu'n-N£n (Jonah), when he went off in ک ک ڈ ک گ گ گ گ پ پگ گ گ گ گ ں ں ٹ ٹ ڈ ڈ ۂ

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 22-23. See also Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:444-457.
2- Some traditions may hint that these voluntary prayers overlap the daily supererogatory prayers. However, Almighty Allah best knows.

anger and deemed that We would not suppress his sustenance. But he cried out in the darkness, “There is no god save You. Be You Glorified! Lo! I have been a wrongdoer.” Then we heard his prayer and saved him from the anguish. Thus, we save the believers.

In the second unit, the following verse (6:59) should be recited after *S£rah al-F¡ti¦ah*:

And with Him are the keys of the Invisible. None but He knows them. And He knows what is in the land and the sea. Not a leaf falls but He knows it, not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in a clear record.

After reciting this verse, you should raise both hands for Qun£t,[1] saying:

O Allah, I beseech You in the name of the Keys of the Invisible (world) that none knows save You; (please) send blessings upon Mu¦ammad and his Household and...

You may then mention your needs.

Then, you should say the following:

1- *Qun£t* is an act of raising the hands for supplication in the second units of prayers.

اَللّٰهُمَّ اَنْتَ وَلِيُّ نِعْمَتِي وَ اَلْقَادِرُ عَلَىٰ طَلِبَتِي تَعْلَمُ حَاجَتِي فَاَسْئَلُكَ بِحَقِّ مُحَمَّد وَ آلِهِ عَلَيْهِ وَعَلَيْهِمُ اَلسَّلاَمُ لَمَّا قَضَيْتَهَا لِي.

O Allah, You are the source of all graces that I have, You have the power to respond to my request, and You know my needs; I therefore beseech You in the name of Mu¦ammad and his Household, peace be upon him and them, to grant me my needs.

You may then pray to Him for your personal needs, for traditions hold that any one who offers this prayer and supplicates to Almighty Allah will have his requests granted.[1]

6. One thousand units of prayer in 24 hours, a whole day. It is worth mentioning that the Holy Imams of the Ahl al-Bayt (‘a) used to practice this voluntary act persistently.

1- These voluntary prayers have been mentioned by al-°urr al-`Amil¢ in the fifth volume of his book *Was¡’il al-Sh¢`ah*, pages 247, 246, 250, 286, 247, and 249 respectively.

WEEKLY ACTS OF WORSHIP

Fridays and Thursday Nights

Fridays and Thursday nights represent the climax of devotional acts during the week. In addition to the daily devotional practices, Friday represents the climax of devotional acts.

Gradation and acceleration of the devotional rate is a method largely used by Islam. With regard to daily worship, acceleration of devotional acts begins at night and in the period of the early dawn up to the time of the obligatory dawn prayer. With regard to weekly worship, this process begins on Thursday night and continues up to the afternoon congregational prayer on Friday.

With regard to monthly worship, the apogee lies within the nights of the full moon (i.e. 13th, 14th, and 15th of the month according to the Islamic lunar calendar). With regard to yearly worship, this process hits its peak in the month of Rama¤¡n although it starts at the beginning of Rajab.

With regard to the devotional acts in the month of Rama¤¡n, this process is at its highest during its last ten nights, especially the nights of Qadr, and ends on the night before `«d al-Fi§r.

Supplications of the Days of the Week

There is a supplication for each day of the week. These supplications are reported from Imam Zayn al-`ªbid¢n (‘a). They contain highly regarded contents and the name of the day to which it is dedicated. These supplications, again, can be found in some versions of the book *al-¯a¦¢fah al-Sajj¡diyyah* and Shaykh al-Qumm¢’s *Maf¡t¢¦ al-Jin¡n*.

Prayers of the Days of the Week

Shaykh al-±£s¢, in his book of *Mi¥b¡¦ al-Mutahajjid*, has reported from the Holy Prophet (¥) (or on the authority of Anas), a number of recommended prayers for each day of the week except Friday.

As to Sayyid Ibn ±¡w£s, he has reported—in his book of *Jam¡l al-Usb£`* through a chain of authority extending to Imam al-°asan al-Askar¢ (‘a)—a number of prayers for each day of the week. The majority of these prayers and a number of the previously mentioned ones have been reported by Shaykh al-Kaf`am¢ in his book of *al-Mi¥b¡¦*.[1]

Shaykh al-±£s¢, in the same abovementioned book, has reported, although without mentioning the chain of authority, a number of prayers whose rewards are dedicated to the Holy Prophet (¥) and the other Infallibles (‘a). Each prayer is offered on each day of the week and then dedicated to each one of the Holy Infallibles (‘a) respectively. These prayers spread over the days of two weeks.[2]

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 5:289-294.
2- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 5:284.

MONTHLY ACTS OF WORSHIP

Devotional acts repeated each month are limited because the daily, weekly, yearly course of devotional acts and those dedicated to the various anniversaries and occasions are distributed among the months of the year. Nonetheless, some devotional acts are reported as recommended every month at regular intervals.

Prayer on the First Day of the Month

There is a special prayer, with special acts offered on the first day of each month. Some religious scholars[1] used to offer this prayer on a regular basis and pay special attention to it. According to the report of Shaykh al-±£s¢—in his book of *Mi¥b¡¦ al-Mutahajjid* and through a chain of authority, which has been determined to be authentic by some scholars, such as al-Wa¦¢d al-Bahbah¡n¢—Imam al-Jaw¡d (‘a) has said:

At the beginning of each month and on the first day, a two-unit prayer may be offered. In the first unit, *S£rah al-Fiti¦ah* is recited once and *S£rah al-Taw¦¢d* repeated thirty times. In the second, *S£rah al-Fiti¦ah* is recited once and *S£rah al-Qadr* repeated thirty times. After completing it, alms should be given. One who does so will gain safety throughout that month.[2]

Sayyid Ibn ±¡w£s has reported, without mentioning the chain of authority, another two-unit prayer. In each unit of this prayer *S£rah al-F¡ti¦ah* and *S£rah al-An`¡m* (No. 6) are

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1- The supreme religious authority, Sayyid Mu¦sin al-°ak¢m, used to offer this prayer regularly.
2- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 5:286.

recited once, to be offered on the eve of the first day of each month.

Three-Day Fasting Each Month

As maintained by numerous traditions, one of the highly recommended acts performed by the Holy Prophet (¥) persistently up to the end of his blessed lifetime was to fast on three days each month.

In his book of *man-l¡-ya¦¤uruhu'l-faq¢h,* Shaykh al-¯ad£q has reported through a valid chain of authority that Imam al-¯¡diq (‘a) said:

The Holy Prophet (¥) observed fasting for such a long time that people thought that he would not break his fast. He then broke his fast for such a long time that they thought that he would never fast anymore. He then followed the practice of Prophet David (‘a) in fasting; that is, he fasted once every two days. Until he departed life, he used to regularly fast for three days every month. About this method of fasting, he said, “Fasting on these three days is equal (in reward) to fasting for one’s whole lifetime and it removes satanic insinuation.”... He used to fast on the first Thursday of every month, the first Wednesday after ten days of the same month, and on the last Thursday.[1]

According to another validly reported tradition, Imam al-¯¡diq (‘a), commenting on this issue, has said:

My father used to say, “None is more hated by Almighty Allah than one who, when informed about what the Holy Prophet (¥) did, says, ‘Almighty Allah will not torture me if I do not show painstakingness in praying and fasting,’ thinking that because he himself failed to do certain

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 7:303, H. 1.

supererogatory acts the Holy Prophet (¥) omitted doing them as well."[1]

In his book of *al-Muqni`ah*, Shaykh al-Muf¢d reported the Holy Prophet (¥) to have said:

> "When the deeds of my people were shown before me, I found defects and flaws in the majority of them. I therefore added to each obligatory prayer a supererogatory one whose units are twice as many the units of the obligatory so that the obligatory prayer of one who offers the supererogatory will be accepted. Verily, Almighty Allah is too Merciful to refuse, even the third of a deed, which one of His servants does for His sake.

Thus, Almighty Allah has imposed upon you the offering of seventeen units of prayer every day and night, but the Holy Prophet (¥) added thirty-four units. Likewise, Almighty Allah imposed fasting during the month of Rama¤¡n every year, but the Holy Prophet (¥) made it sixty days in a year so as to perfect the duty of fasting. He therefore made it a tradition to fast three days every month; the first and last Thursdays of the month, and the Wednesday in the middle of the month.[2]

According to other traditions, this is the most important fasting especially for those who are unable to fast in Rama¤¡n, being too weary to fast on those days. Permission has been given to delay the fasting of these days to winter or any other appropriate days. Moreover, other traditions

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1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 7:305, H. 5.
From this tradition and others like it we can infer the accuracy of the course of equilibrium and moderation in acts of worship and the inaccuracy of the course of extremism and overdoing.

2- As is maintained by some other traditions, the sixty-day fasting is completed by the recommended fasting during the month of Sha`b¡n.

have allowed making up the fasting of these days at other times or replacing them with alms that may be given as half a bushel of food for each day.

Other traditions recommend fasting on the so-called white days of each month: the thirteenth, fourteenth, and fifteenth.

YEARLY ACTS OF WORSHIP

The acts of worship that are done once a year occupy a vast arena in the system of devotional acts. They are of three kinds:

Special Days and Nights

Special days and nights are associated with the yearly acts of worship that have come in the form of rituals.

Three Blessed Months

The three blessed months are Rajab, Sha`b¡n, and Rama¤¡n. Their basic act of worship is fasting, becoming obligatory in the blessed month of Rama¤¡n. It is thus highly recommended to fast during the month of Rajab.

Fasting during Sha`b¡n is also highly recommended because the Holy Prophet (¥) used to fast for this whole month.

It is obligatory to fast during Rama¤¡n according to the conditions mentioned by jurisprudents in their books on the practical laws of Islam. Some conditions necessary are: presence in one's hometown, enjoyment of sound physical condition, and absence of any obstacles that may prevent fasting, such as old age, etc.

°ajj and the First Ten Days of Dhu'l-°ijjah

This includes devotional acts that deal with the ritual *°ajj* and the devotional acts practiced on the first ten days of the month of Dhu'l-°ijjah. In addition to its magnificent spiritual, political, social, and economic aspects, the unique and distinctive worship of *°ajj*, in its content and practice,

combines all the other acts of worship (the ritual prayer, almsgiving, fasting, and self-purification).

We will discuss the last two with brief explanations, having already discussed specific days and nights.

THE THREE BLESSED MONTHS

THE MONTH OF RAJAB

Merits of Rajab

Many traditions reported from the Ahl al-Bayt (ʿa) demonstrate the excellence and merits of the month of Rajab.[1] In his books, *al-Maj¡lis* and *Thaw¡b al-A`m¡l*, Shaykh al-¯ad£q has reported that Ab£-Sa`¢d al-Khidr¢ quoted the Holy Prophet (¥) as saying:

أَلاَ إِنَّ رَجَباً شَهْرُ اللهِ الأَصَمُّ وَهُوَ شَهْرٌ عَظِيمٌ، وَإِنَّمَا سُمِّيَ الأَصَمَّ لأَنَّهُ لاَ يُقَارِبُهُ شَيْءٌ مِنَ الشُّهُورِ حُرْمَةً وَفَضْلاً عِنْدَ اللهِ، وَكَانَ أَهْلُ الْجَاهِلِيَّةِ يُعَظِّمُونَهُ فِي جَاهِلِيَّتِهِمْ، فَلَمَّا جَاءَ الإِسْلاَمُ لَمْ يَزْدَدْ إِلاَّ تَعْظِيماً وَفَضْلاً. أَلاَ إِنَّ رَجَباً شَهْرُ اللهِ،

Behold! The month of Rajab is the all-holy month of Almighty Allah and it is a great month. It has been described thus because no other month can reach its holiness and excellence before Almighty Allah. Although they were ignorant, the people of the pre-Islamic era used to hold this month in the highest regard, and when Islam came, this month increased even more in veneration and excellence. Behold! Rajab is the month of Almighty Allah, Sha`bin is my month, and Rama¤in is the month of my people. Behold! Whoever observes fasting on one day of this month, believing in its excellence and

1- Rajab is the seventh month in the Islamic (lunar) calendar. It comes after Jum¡d¡ al-Th¡niyah (II) and before Sha`b¡n. In addition to Mu¦arram, Dhu'l-Qa`dah and Dhu'l-°ijjah, Rajab is one of the Four Sacred Months in Islam.

وَشَعْبَانُ شَهْرِي، وَرَمَضَانُ شَهْرُ أُمَّتِي. أَلاَ فَمَنْ صَامَ مِنْ رَجَبٍ يَوْماً إِيمَاناً وَاحْتِسَاباً إِسْتَوْجَبَ رِضْوَانَ اللهِ الأَكْبَرَ.

intending to seek the pleasure of the Lord, will bindingly win the Grand Pleasure of the Lord.

The Holy Prophet (¥) then enumerated many rewards for those who fast for any number of days this month.[1]

Shaykh al-¯ad£q has also reported Imam M£s¡ al-K¡¨im (‘a) as saying:

رَجَبٌ نَهْرٌ فِي الْجَنَّةِ أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ، فَمَنْ صَامَ يَوْماً مِنْ رَجَبٍ سَقَاهُ اللهُ مِنْ ذَلِكَ النَّهْرِ.

Rajab is (the name of) a river in Paradise that is whiter than milk and sweeter than honey. Hence, if one fasts for even a single day in Rajab, Almighty Allah will allow him to drink from that river.[2]

رَجَبٌ شَهْرٌ عَظِيمٌ يُضَاعِفُ اللهُ فِيهِ الْحَسَنَاتِ وَيَمْحُو السَّيِّئَاتِ. وَمَنْ صَامَ يَوْماً مِنْ رَجَبٍ تَبَاعَدَتْ عَنْهُ

Rajab is a great month during which Almighty Allah doubles the rewards of good-actions and erases the punishments for evil-actions. If one fasts on one day in Rajab, Hellfire moves away from him, a distance of one year of walking. One who fasts for three

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 7:352, H. 9.
According to several traditions, Rama¤¡n is the month of Almighty Allah—known by all Muslims. It is, therefore, probable that a mistake had taken place in the recording of this tradition with regard to this topic specifically.
2- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 7:350, H. 3.

days in Rajab will bindingly win Paradise.[1]

النُّارُ مَسِيرَةَ سَنَةٍ، وَمَنْ صَامَ ثَلاَثَةَ أَيَّامٍ وَجَبَتْ لَهُ الْجَنَّةُ.

Through a number of chains of authority, some of which are valid, Imam al-¯¡diq (‘a) is reported to have said:

On the first of Rajab, (Prophet) Noah (‘a) embarked on the Ark; he therefore ordered those who accompanied him to fast on that day. If one fasts on this day in Rajab, Hellfire will go away from him a distance of one year on foot. If one fasts for seven days of Rajab, the seven gates of the Fire will close in his face. If one fasts for eight days of Rajab, the eight gates of Paradise will be wide open before him. If one fasts for fifteen days, his request will be granted. If one fasts for more days, he will gain more rewards from Almighty Allah.[2]

إِنَّ نُوحاً عَلَيْهِ السَّلاَمُ رَكِبَ السَّفِينَةَ أَوَّلَ يَوْمٍ مِنْ رَجَبٍ، فَأَمَرَ عَلَيْهِ السَّلاَمُ مَنْ مَعَهُ أَنْ يَصُومُوا ذَلِكَ الْيَوْمِ. مَنْ صَامَ ذَلِكَ الْيَوْمَ تَبَاعَدَتْ عَنْهُ النَّارُ مَسِيرَةَ سَنَةٍ، وَمَنْ صَامَ سَبْعَةَ أَيَّامٍ أُغْلِقَتْ عَنْهُ أَبْوَابُ النِّيرَانِ السَّبْعَةُ، وَمَنْ صَامَ ثَمَانِيَةَ أَيَّامٍ فُتِحَتْ لَهُ

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 7:350, H. 4.

2- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 7:348, H. 1 & 2 as quoted from Shaykh al-¯ad£q’s *man-l¡-ya¦¤uruhul-faq¢h, al-Muqni`, al-Muqni`ah, Thaw¡b al-A`m¡l,* and *al-Khi¥¡l,* and Shaykh al-±£s¢’s *Mi¥b¡¦ al-Mutahajjid* and *Tahdh¢b al-A¦k¡m,* as well as many other reference books.

Al-°urr al-`Amil¢, in *Was¡’il al-Sh¢`ah,* and Shaykh al-Qumm¢, in *Maf¡t¢¦ al-Jin¡n,* have referred to another number of traditions about the excellence and merits of Rajab as well as the rewards ⇨

أَبْوَابُ الْجِنَانِ الثَّمَانِيَةُ، وَمَنْ صَامَ خَمْسَةَ عَشَرَ يَوْماً أُعْطِيَ مَسْأَلَتَهُ، وَمَنْ زَادَ زَادَهُ اللهُ عَزَّ وَجَلَّ.

Rites of Rajab

Shaykh al-Qumm¢, in *Maf¡t¢¦ al-Jin¡n*, has divided the rites of Rajab into two sections.

The first section comprises the general rites that one is advised to practice each day of the month. These rites are as follows:

Supplications

A number of supplications with highly regarded contents should be recited every day of Rajab as reported from Imam Zayn al-`ªbid¢n, Imam al-¯¡diq, and Imam al-Mahd¢, peace be upon them all.[1]

Formulas of Ziy¡rah

There is a special formula of *ziy¡rah* that can be read when visiting the tombs of all the Holy Imams (‘a) which is known as *al-ziy¡rah al-rajabiyyah* (i.e. the *ziy¡rah* of Rajab).[2]

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of imploring Almighty Allah for forgiveness, and performing acts of worship in it.

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 132-137.

2- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 136.

Litanies

Various formulas seeking forgiveness are reported for every day in Rajab, such as the following one, which should be repeated one hundred times followed by almsgiving:

أَسْتَغْفِرُ اللهَ الَّذِي لا إِلٰهَ إِلاَّ هُوَ وَحْدَهُ لا شَرِيكَ لَهُ وَأَتُوبُ إِلَيْهِ.

I ask the forgiveness of Allah. There is no god save Him, He is alone without any partner, and I repent before Him.[1]

The following litany is advised to be repeated one thousand times every day in Rajab:

لاَ إِلٰهَ إِلاَّ اللهُ.

There is no god save Allah.

Another litany that is advised is repeating one hundred times every day in Rajab is the following:

سُبْحَانَ الإِلٰهِ الْجَلِيلِ سُبْحَانَ مَنْ لاَ يَنْبَغِي التَّسْبِيحُ إِلاَّ لَهُ سُبْحَانَ الأَعَزِّ الأَكْرَمِ سُبْحَانَ مَنْ لَبِسَ الْعِزَّ وَهُوَ لَهُ أَهْلٌ.

Glory be to God, the All-majestic. Glory be to Him other than Whom none should be glorified. Glory be to the All-honorable, the All-dignified. Glory be to Him Who has dressed Himself with grandeur that fits none but Him.

Reports advise that one who is incapable of fasting during the month of Rajab may repeat this litany one hundred times each day.[2]

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 7:359, H. 3.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 7:358, H. 1.

Recitation of the Holy Qur'¡n

It is highly recommended to recite the Holy Qur'¡n in general and in particular to repeat *S£rah al-Taw¦¢d* ten thousand times throughout this month.[1]

Likewise, it is recommended to repeat the following *S£rah*s and litanies three times each day and each night in the months of Rajab, Sha`b¡n, and Rama¤¡n:

S£rah al-F¡ti¦ah, ªyat al-Kurs¢, S£rah al-K¡fir£n, S£rah al-Taw¦¢d, S£rah al-Falaq, S£rah al-N¡s, and the following litany:

سُبْحَانَ اللهِ وَالْحَمْدُ لِلهِ وَلاَ إِلٰـهَ إِلاَّ اللهُ وَاللهُ أَكْبَرُ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ الْعَلِيِّ الْعَظِيمِ.

All glory be to Allah; all praise be to Allah; there is no god save Allah; Allah is the Greatest; and there is neither might nor power save with Allah, the All-high the All-great.

The following invocation:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

O Allah, send blessings upon Mu¦ammad and the Household of Mu¦ammad.

The following supplication:

اَللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ.

O Allah, (please do) forgive the believing men and women.

The following prayer of forgiveness, four hundred times:

I pray to Allah for forgiveness اَسْتَغْفِرُ اللهَ

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 7:361, H. 6.

and I repent before Him. وَ أَتُوبُ إِلَيْهِ.

Whoever does the above, will have all his sins forgiven, no matter how many they are.

This rite combines recitations of the Holy Qur'¡n with litanies and supplications.

Multiform Prayers

On each night of Rajab, it is recommended to offer the following prayers:

A two-unit prayer, in each unit of which *S£rah al-F¡ti¦ah* is recited once and *S£rah al-Taw¦¢d* one hundred times,

A ten-unit prayer, in each unit of which *S£rah al-F¡ti¦ah* is recited once, *S£rah al-K¡fir£n* once, and *S£rah al-Taw¦¢d* three times.

A sixty-unit prayer, of which a two unit prayer is offered on each night of the month In each unit *S£rah al-F¡ti¦ah* is recited once, *S£rah al-K¡fir£n* three times, and *S£rah al-Taw¦¢d* once. Upon completion, the hands should be raised towards the sky and the following litany recited:

لاَ إِلٰهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لاَ يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الاُمِّيِّ وَآلِهِ.

There is no god save Allah, the One and Only, without any partner. To him is the kingdom and to Him is all praise. He gives life and causes to die while He is Ever-living and never dies. In His hand is the good and He has power over all things O Allah, (please) bless Mu¦ammad, the Meccan Prophet, and his Household.

It is then recommended to pass one's hands over the face while saying the last sentence of this litany. A great reward awaits those who offer these prayers.[1]

The Second Section deals with devotional acts performed on the special nights and days of Rajab. The most important of these acts are as follows:

Acts of the First Night and Day of Rajab

On the first day of Rajab, it is recommended **to fast**. Next, say a special supplication on sighting the new moon (at night), then bathe, visit Imam °usayn (ʻa) (at night and during the day) as has been previously instructed, and offer **a twenty-unit prayer after the obligatory sunset prayer,** in each unit of which *S£rah al-F¡ti¦ah* and *S£rah al-Taw¦¢d* should be recited.

The first night of Rajab is one of the four nights (of the year) that should be spent in acts of worship.

On this night, **a thirty-unit prayer,** in each unit of which *S£rah al-F¡ti¦ah* is recited once, *S£rah al-K¡fir£n* once, and *S£rah al-Taw¦¢d* three times, should be offered. There is also another prayer of two units, in each unit of which *S£rah al-F¡ti¦ah* is recited once and *S£rah al-Inshir¡¦* (No. 94) three times. A supplication reported from Imam al-Jaw¡d (ʻa) is said in addition to other acts.[2]

In addition to fasting on the first day of Rajab, the famous thirty-unit prayer of Salm¡n al-F¡rs¢ is started on this day by offering ten units, the second ten units are offered on the fifteenth, and the third on the last day of the month. This

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 138.
2- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 140-141.

highly regarded prayer is followed by a litany and a supplication.[1]

¯al¡t al-Ragh¡'ib (Prayer of Desires)

On the first Thursday night of Rajab, after fasting during the day, it is highly recommended to offer the **twelve-unit prayer known as *¯al¡t al-Ragh¡'ib,*** which is offered in the period between sunset and the early night prayer. Upon accomplishment of this prayer, it is recommended to repeat the invocation of Almighty Allah's blessings upon the Holy Prophet and his Household seventy times:

اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ.

O Allah, send blessings upon Mu¦ammad and the Household of Mu¦ammad.

Then, one should prostrate and repeat the following litany seventy times:

سُبُّوحٌ قُدُّوسٌ رَبُّ اَلْمَلاٰئِكَةِ وَ اَلرُّوحِ.

Glorified (is He). Holy (is He). (He is) the Lord of the angels and the Spirit.

Then, raise the head from the prostration and repeat the following litany seventy times:

رَبِّ اَغْفِرْ وَ اَرْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ اَنْتَ اَلْعَلِيُّ اَلاَعْظَمُ.

O my Lord, (please) forgive (me), have mercy (upon me), and overlook (my wrongdoings) that You know. Surely, You are the Most High, the Greatest.

One may then return to the prostration position and repeat the same litany seventy times:

سُبُّوحٌ قُدُّوسٌ رَبُّ

Glorified (is He). Holy (is He).

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n,* pp. 142.

(He is) the Lord of the angels and the Spirit. ٱلْمَلَٰٓئِكَةِ وَٱلرُّوحِ.

Then, one may pray to Almighty Allah to grant him his requests, which will be granted if Allah wills.

About this prayer, the Holy Prophet (¥) is reported to have said:

I swear this by Him Who grasps my soul in His Hand: no male or female servant (of Allah) offers this prayer but that Allah shall certainly forgive all his or her sins even if they are as much as the foam of seas. He/she shall gain the right to intercede for seven hundred persons from his/her relatives already sentenced to Hellfire.[1]

Prayer on the Bright (Moonlit) Nights of Rajab, Sha`b¡n, and Rama¤¡n

It has been reported that whoever offers this prayer will win the merits of the three months and will have all his sins, except polytheism, forgiven by Almighty Allah. Two units of this prayer may be offered on the thirteenth night, four units on the fourteenth, and six on the fifteenth. In each unit, *S£rah al-F¡ti¦ah*, *S£rah Y¡s¢n* (No. 36), *S£rah al-Mulk* (No. 67) and *S£rah al-Taw¦¢d* are recited once. Each couple of units should be separated from the next couple by the *Tasl¢m* statement.

On the fifteenth day of Rajab, the famous devotional act known as the Ummi-D¡w£d Rite may be done. This practice begins by fasting on the fifteenth day, reciting the Holy Qur'¡n and offering supplicatory prayers. Its advantage is that it contributes to having one's requests

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 5:233. See also Shaykh al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 139.

granted by Almighty Allah, relieves one's agonies, and saves one from the harm of tyrannical rulers. Details of this practice have been mentioned in *Maf¡t¢¦ al-Jin¡n*. It is highly recommended to fast on the thirteenth, fourteenth, and fifteenth of Rajab.

Rites of the Night of Mid-Rajab

On the fifteenth night of Rajab, it is recommended to take the ritual bath (*ghusl*), visit Imam °usayn (‘a), offer the second part of the prayer of Salm¡n al-F¡rs¢, offer another special prayer, and say a supplication that is dedicated to this day, and spend the whole night in devotional acts. Moreover, this night shares with the twenty-seventh night of the month in a special prayer.

Rites of the Twenty-Seventh Night and Day of Rajab

A previous reference has been made to this day, which is celebrated by the Sh¢`ah as the **Day of the Divine Mission**.

About the rewards of the rites that are practiced on the twenty-seventh night of Rajab, Imam al-Jaw¡d (‘a) is reported to have said:

> There is a night in Rajab, which carries for people goodness that is more beneficial to them than whatever is exposed to sunlight. It is the twenty-seventh night in the morning of which the Holy Prophet's Divine Mission started. Verily, one who does acts of worship on this night will have the same reward as one who has worshipped Almighty Allah for sixty years.

When the Imam (‘a) was asked about the rites to be practiced on this night, he answered:

After you offer the Evening Prayer if you take a nap, you will wake up at any hour before midnight. You may then offer a twelve-unit prayer, in each unit of which you may

recite *S£rah al-Fiti¦ah* and any other short *S£rah* from the *Mufa¥¥al*, which begins with *S£rah Mu¦ammad* (No. 47) up to the end of the Holy Qur'in. You should separate each couple of units with the *Tasl¢m* statement. After accomplishing this prayer, you should recite *S£rah*s *al-Fiti¦ah*, *al-Falaq*, *al-Nis*, *al-Taw¦¢d*, *al-Kifir£n*, *al-Qadr*, and *ªyat al-Kurs¢* each seven times. After all this, you should say the following doxology and supplication:

اَلْحَمْدُ لله اَلَّذِي لَمْ يَتَّخِذْ وَلَداً وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي اَلْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ اَلذُّلِّ وَكَبِّرْهُ تَكْبِيراً اَللَّهُمَّ إِنِّي اَسْأَلُكَ بِمَعَاقِدِ عِزِّكَ عَلَىٰ اَلْأَرْكَانِ عَرْشِكَ وَمُنْتَهَىٰ اَلرَّحْمَةِ مِنْ كِتَابِكَ وَبِاَسْمِكَ اَلأَعْظَمِ اَلأَعْظَمِ اَلأَعْظَمِ وَذِكْرِكَ اَلأَعْلَىٰ اَلأَعْلَىٰ اَلأَعْلَىٰ وَبِكَلِمَاتِكَ اَلتَّامَّاتِ اَلأَنْ تُصَلِّيَ عَلَىٰ مُحَمَّدٍ وَآلِهِ وَاَلأَنْ تَفْعَلَ بِي مَا اَلأَنْتَ اَلأَهْلُهُ.

All praise be to Allah, Who has not taken to Himself any son, and Who has no partner in sovereignty, nor has He any protecting friend through dependence. And magnify Him with all magnificence. O Allah, verily I beseech You in the name of Your Dignity on the pillars of Your Throne, and in the name of Your utmost Mercy in Your Book. I beseech You in the name of Your Name—the Greatest, the Greatest, the Greatest, and in the name of Your Mention—the Highest, the Highest, the Highest, and in the name of Your Words, the perfect, that You may bless Mu¦ammad and his Household and do with me that which befits You.

You may then submit your desires.[1]

On this night too, it is recommended to perform the ritual bath, visit Imam `Al¢ (‘a), and offer the prayer to which an earlier reference has been made within the rites regarding the night of mid-Rajab.[2]

On the last day of Rajab, it is recommended to offer the rest of the units of the prayer of Salm¡n al-F¡rs¢, perform the ritual bath, and fast, for this deed contributes to having all the sins forgiven, both the past and the coming.[3]

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 148.
2- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 149.
3- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 154.

THE MONTH OF SHA`BĀN

Merits of Sha`b¡n

Many traditions have been reported about the merits of the month of Sha`b¡n and the great rewards obtained from practicing devotional acts during it. The Holy Prophet (¥), to whom this month is attributed, used to fast during this month and encourage others to imitate him by connecting the fasting of this month with the obligatory fasting of Rama¤¡n.

Shaykh al-Qumm¢ has referred, yet briefly, to some of these traditions.

Imam Ja`far al-¯¡diq (‘a) is reported to have said:

Imam `Al¢ ibn al-°usayn Zayn al-`ªbid¢n (‘a) used to gather all his companions at the beginning of Sha`b¡n and say to them, “O my companions, do you know what this month is? It is Sha`bin. The Holy Prophet (¥) used to say, ‘Sha`bin is my month.’ You should thus fast during this month as a sign of your love for your Prophet (¥) and as a sign of seeking nearness to your Lord. I swear by Him, Who grasps my soul in His Hand, that I heard my father °usayn (‘a), saying that he heard Imam `Al¢, the Commander of the Faithful (‘a), saying: ‘Any one who fasts during Sha`bin for the love of the Messenger of Allah (¥) to seek nearness to Almighty Allah, Almighty Allah will love him, and draw him nearer to Himself on the Day of Resurrection, and definitely reward him with Paradise.’”[1]

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n,* pp. 154.

Shaykh al-±£s¢ has narrated on the authority of ¯afw¡n al-Jamm¡l that Imam al-¯¡diq (‘a) instructed him to urge all people that he knew to fast during Sha`b¡n.

“May Allah accept me as ransom for you! There is a reason for this instruction. Is there not?” asked ¯afw¡n al-Jamm¡l.

Imam al-¯¡diq (‘a) answered:

> Yes, there is. When his eyes fell on the new moon of Sha`bin, the Messenger of Allah (¥) ordered somebody to declare the following to the people of al-Mad¢nah:
>
> “O people of Yathrib, I bring the message of Allah’s Messenger (¥) to you all. Verily, Sha`bin is my month; therefore, may Allah have mercy upon him who helps me undertake my month.”

Imam al-¯¡diq (‘a) then added:

> The Commander of the Faithful (Imam `Al¢) used to say, ‘I never missed fasting during Sha`bin since I heard the call of the Messenger of Allah (¥) about this month. Furthermore, I shall never miss it as long as I am alive, Allah willing.’

Imam al-¯¡diq (‘a) further said:

To fast for two consecutive months is considered as Almighty Allah’s acceptance of one’s repentance.[1]

Ism¡`¢l ibn `Abd al-Kh¡liq narrated that when the subject of fasting during Sha`b¡n was once discussed in the presence of him, Imam Ja`far al-¯¡diq (‘a) said:

The merits of fasting during Sha`bin are so great that even one who sheds inviolable blood is expected to be forgiven.[1]

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 7:378, H. 33 as quoted from Shaykh al-±£s¢’s *Mi¥b¡¦ al-Mutahajjid*.

Through a valid chain of authority, Shaykh al-Kulayn¢ has reported that al-°alab¢, once, asked Imam al-¯¡diq (‘a) whether any of his fathers fasted during Sha`b¡n.

He was thus answered as follows:

The best of all my fathers did. That is, the Holy Messenger (¥).[2]

According to another tradition also reported by Shaykh al-Kulayn¢ through a valid chain of authority, Imam al-¯¡diq (‘a) has said:

When they had some days to fast, the wives of the Holy Prophet (¥) would postpone them to the month of Sha`bin so that they would not prevent him from getting what he might want from them. In Sha`bin, they and the Holy Prophet (¥) would fast. The Holy Prophet (¥) used to say, “Sha`bin is my month.”[3]

In *man-l¡-ya¦¤uruhu'l-faq¢h*, Shaykh al-¯ad£q has reported through a valid chain of authority from some scholars—and others from other chains of authority—that Imam al-B¡qir (‘a) said:

Whoever fasts during the month of Sha`bin, his fasting will purify him of all oaths and vows made to commit disobedience including oaths uttered in anger. When a person regrets such oaths, this acts as an apology for them.[4]

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 7:360, H. 1.

2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 7:372, H. 11 as quoted from Shaykh al-¯ad£q's *Thaw¡b al-A`m¡l*.

3- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 7:360, H. 1, 2 as quoted from Shaykh al-Kulayn¢'s *Fur£` al-K¡f¢* and other reference books.

4- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 7:362, H. 7 as quoted from Shaykh al-¯ad£q's *man-l¡-ya¦¤uruhul-faq¢h, Ma`¡n¢ al-*

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In *Thaw¡b al-A`m¡l*, Shaykh al-¯ad£q has also reported, through a valid chain of authority on the authority of Ism¡`¢l ibn Ziy¡d on the authority of Imam al-¯¡diq (‘a), that the Holy Prophet (¥) said:

شَعْبَانُ شَهْرِي، وَرَمَضَانُ شَهْرُ اللهِ وَهُوَ رَبِيعُ الْفُقَرَاءِ. وَإِنَّمَا جُعِلَ الأَضْحَى لِيَشْبَعَ مَسَاكِينُكُمْ مِنَ اللَّحْمِ فَأَطْعِمُوهُمْ.

Sha`bin is my month and Rama¤in is the month of Allah. It is also the springtime of the poor. The `«d al-A¤¦i Feast has been established so that the indigent among you may eat their fill of meat; therefore, you should serve them with meat.[1]

It has been also narrated that fasting during the month of Sha`b¡n is one of the means of gaining the Holy Prophet’s intercession on the Day of Resurrection[2] and to fast during as many days as possible of this month improves one’s livelihood, protects against the evil of enemies, and allows entrance to Paradise.[3]

Rites of Sha`b¡n

As usual, Shaykh al-Qumm¢ has divided the rites of Sha`b¡n into two sections: The first section involves the general rites that are practiced each day in the month without distinction, while the second section involves the particular rites that are dedicated to certain days and nights of the month.

Akhb¡r, and *Thaw¡b al-A`m¡l*, Shaykh al-Kulayn¢’s *al-K¡f¢*, and Shaykh al-±£s¢’s *Mi¥b¡¦ al-Mutahajjid* and *Tahdh¢b al-A¦k¡m*.

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 7:372, H. 12 as quoted from Shaykh al-¯ad£q’s *Thaw¡b al-A`m¡l*.

2- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 7:373, H. 16.

3- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 7:375, H. 24.

The rites of the earlier section can be summarized thus:

Fasting

The most important and highlighted rite in the month of Sha`b¡n is fasting, which is the distinctive feature of this month, as understood by the abovementioned traditions.

Litanies

On every day of Sha`b¡n, it is highly recommended to say certain litanies, especially implorations seeking forgiveness. According to several traditions, it is greatly encouraged to implore Almighty Allah for forgiveness seventy times a day. One who practices it regularly will be included in the Holy Prophet's group on the Day of Resurrection and gain the nearness of Almighty Allah. He will be granted remission of Hellfire and permission to pass the Discriminating Bridge (*¥ir¡§*) into Paradise and the Abode of Settlement and have all his sins forgiven by Almighty Allah, even if they be as many as the stars in the sky.

Other traditions have confirmed that to repeat the prayer seeking forgiveness seventy times a day in Sha`b¡n is equal to repeating it seventy thousand times during other months. The formula of this prayer may be one of the following:

I seek the forgiveness of Allah and I pray to Him for approval of my repentance.

اَسْتَغْفِرُ اللهَ وَ اَسْاَلُهُ اَلتَّوْبَةَ .

I seek forgiveness of Allah, there is no god save Whom, the All-beneficent, the All-merciful, the Ever-living, the

اَسْتَغْفِرُ اللهَ اَلَّذِي لاَ اِلٰهَ اِلاَّ هُوَ اَلرَّحْمٰنُ اَلرَّحِيمُ

ٱلْحَيُّ ٱلْقَيُّوْمُ وَ أَتُوبُ إِلَيْهِ.

Everlasting, and to Him I turn repentant.[1]

Another litany that is reported directly from the Holy Prophet (¥) in Sayyid Ibn ±¡w£s's *Iqb¡l al-A`m¡l* is recommended to be repeated one thousand times every day during the month of Sha`b¡n for great reward:

لاَ إِلٰهَ إِلاَّ ٱللهُ وَلاَ نَعْبُدُ إِلاَّ إِيَّاهُ مُخْلِصِينَ لَهُ ٱلدِّينَ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ.

There is no god save Allah; and we serve none save Him, being sincere to Him in obedience, though the unbelievers are averse.[2]

Almsgiving

Because Sha`b¡n is described by some traditions as the springtime of the poor, it is highly recommended to give as many alms as possible during this month. Other traditions describe almsgiving in Sha`b¡n as follows:

Verily, if any one of you gives alms in Sha`bin, Almighty Allah will breed and multiply those alms in the very same way you breed your camels. Hence, these alms will be as huge as Mount U¦ud on the Day of Resurrection.[3]

Moreover, to give alms in this month, even if they be as small as a half date, brings about release from Hellfire.[4]

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 7:378-380, H. 1, 2, 4, 5, & 6.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 7:378-380, H. 8.
3- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 7:378-380, H. 3 & 7.
4- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 7:378-380, H. 1.

Invocations of Blessings upon the Holy Prophet and his Household

During the month of Sha`b¡n, it is highly recommended to invoke Almighty Allah's blessings upon the Holy Prophet and his Household as much as possible. In this respect, A¦mad ibn `«s¡, in his book of *al-Naw¡dir*, has reported through a valid chain of authority that Imam al-¯¡diq ('a) quoted the Holy Prophet (¥) as saying:

رَجَبٌ شَهْرُ الاِسْتِغْفَارِ لأُمَّتِي. أَكْثِرُوا فِيهِ مِنَ الاِسْتِغْفَارِ، فَإِنَّهُ غَفُورٌ رَحِيمٌ... وَأَكْثِرُوا فِي شَعْبَانَ مِنَ الصَّلَوَاتِ عَلَى نَبِيِّكُمْ... وَإِنَّمَا سُمِّيَ شَعْبَانُ شَهْرَ الشَّفَاعَةِ لأَنَّ رَسُولَكُمْ يَشْفَعُ لِكُلِّ مَنْ يُصَلِّي عَلَيْهِ فِيهِ.

For my people, Rajab is the month of praying for forgiveness; therefore, implore Almighty Allah for forgiveness in this month as frequently as possible. In Sha`bin, invoke Almighty Allah's blessings upon your Prophet as many times as possible. The month of Sha`bin is called the month of intercession, because your Messenger will intercede for every one who invokes Almighty Allah's blessing upon him in this month.[1]

Some traditions carry a wonderful formula of invoking Almighty Allah's blessings upon the Holy Prophet and his Household in the month of Sha`b¡n along with a magnificent supplication through which the suppliant seeks the mediation of the Holy Prophet (¥).[2]

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 7:381, H. 10.

2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 7:365, H. 18; Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 156.

Supplications and Whispered Prayers (Mun¡j¡t)

There are special supplications and whispered prayers to be said on every day of Sha`b¡n. Although traditions have not referred to certain supplications in this respect, the Whispered Prayer (*Mun¡j¡t*) that is reported by Ibn Kh¡lawayh who ascribes it to Imam `Al¢ (‘a) and the Holy Imams (‘a) is familiarly known. This piece of whispered prayer, known as *al-Mun¡j¡t al-Sha`b¡niyyah*, contains highly regarded Gnostic statements.[1]

The second section involves the rites to be done on **special nights and days of Sha`b¡n.** Books of *ziy¡rah* and recommended acts, as well as some traditions, reveal that there are five times in which special interest should be taken. These times are as follows:

First: The first night and day of Sha`b¡n

Much emphasis has been laid on fasting on the first day of Sha`b¡n. Sayyid Ibn ±¡w£s has mentioned a prayer to be offered on the first three nights of this month.

Second: Thursdays of Sha`b¡n

There is a special two-unit prayer, in each unit of which *S£rah al-F¡ti¦ah* is recited once and *S£rah al-Taw¦¢d* repeated one hundred times to be offered on the Thursdays of Sha`b¡n. Upon completion, the invocation of Almighty Allah’s blessings upon the Holy Prophet and his Household is repeated one hundred times. Once this prayer is offered, all the requests of this world and the Next World will be granted.

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 156-169.

Third: The Third of Sha`b¡n

Shaykh al-±£s¢, in *Mi¥b¡¦ al-Mutahajjid*, has reported on the authority of Imam al-°asan al-`Askar¢ (‘a) the recommendation of fasting on the third of Sha`b¡n, which is the birth anniversary of Imam °usayn (‘a). On this day too, there is a special supplication to be said. In fact, this supplication involves statements of beseeching Almighty Allah in the name of Imam °usayn (‘a) and the Holy Imams (‘a). It also holds highly regarded contents that express loyalty to Imam °usayn (‘a) and the Holy Imams (‘a) and commitment to their course.

Imam al-¯¡diq (‘a) is reported to recommend saying the supplication that Imam °usayn (‘a) said on `ªsh£r¡' after he had been surrounded by the enemies.[1]

Fourth: The mid-Sha`b¡n Night

Previous references given in the section regarding specific nights and days confirm the merits and rites of this night.

Fifth: The Last Days and the Last Night of Sha`b¡n

About these days, Imam al-Ri¤¡ (‘a) is reported to have said: If one fasts during the last three days of Sha`b¡n in order to attach it to the obligatory fasting of Rama¤¡n, Almighty Allah will determine that he has fasted for two consecutive months.[2]

Abu’l-¯alt al-Haraw¢ has narrated that when he visited Imam al-Ri¤¡ (‘a) on the last Friday of Sha`b¡n, the Imam said to him:

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 164-165.
2- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 7:370, H. 8.

O Abu'l-¯alt, the majority of the days of Sha`bin have passed. This is its last Friday. You should thus make up for what you have missed in this month by working hard in the rest. You may supplicate, implore forgiveness of Almighty Allah, recite the Holy Qur'in, and repent to Almighty Allah for your sins so that you arrive at the month of Rama¤in with pure sincerity to Him. You must fulfill all the trusts that you are responsible for settling, you must not bear malice against any of your brethren-in-faith, and you must give up any sin that you commit. Fear Almighty Allah and trust Him secretly and openly, for 'If any one puts his trust in Allah, then Allah shall be a sufficient protector for him. Allah will surely accomplish his purpose. Verily, for all things has Allah appointed a due proportion.'(65:3)

In the rest of the days of Sha`bin, you may repeat much the following supplication, for Almighty Allah saves many people from Hellfire on account of the sanctity of this month:

اَللّٰهُمَّ إِنْ لَمْ تَكُنْ غَفَرْتَ لَنَا فِيمَا مَضَىٰ مِنْ شَعْبَانَ فَاغْفِرْ لَنَا فِيمَا بَقِيَ مِنْهُ.

O Allah, If You have not forgiven us in the past days of Sha`bin, (please do) forgive us in the rest of it.[1]

Likewise, a supplication to be said on the last night of Sha`b¡n and the first night of Rama¤¡n is reported from Imam al-¯¡diq ('a).[2]

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 171.
2- Ibid.

THE MONTH OF RAMAḌĀN

Merits of Rama¤¡n

Traditions have described Rama¤¡n as the most preferred of all months without exception. The Holy Qur'¡n reads:

The month of Rama¤¡n is that in which the Qur'¡n was revealed, a guidance to men and clear proofs of the guidance and the distinction. (2:185)

ڳ ڳ ڳ گ گ ڱ ں ڻ ڻ ڈ ڈ

Another reason is that it contains the Night of Qadr, which is more preferred than one thousand months. It is also a blessed night on which all divine decrees are decided.

Almighty Allah has imposed fasting during this month because of its excellence and high regard so that people pay more attention to it.

Rama¤¡n is thus the month of:

- ◊ **Fasting**
- ◊ **Patience and devotional acts, because there are many supererogatory prayers and rites to be carried out during this month**
- ◊ **Devotional confinement to mosques (*i`tik¡f*)**
- ◊ **The Holy Qur'¡n and the learning of religious laws and beliefs**
- ◊ **Supplications, whispered prayers, and litanies**
- ◊ **Almsgiving and generous spending**
- ◊ **Struggle with the self and against enemies**
- ◊ **Repentance**

◊ **Forgiveness and mercy**

◊ **Release from Hellfire and gaining of Paradise**

One of the most magnificent texts about the merits and excellences of Rama¤¡n may be the Holy Prophet's famous sermon that he (¥) delivered on the last Friday of Sha`b¡n to make people realize the actual standing of the month of Rama¤¡n.

This sermon has been reported by Shaykh al-¯ad£q in his two books of *al-Am¡l¢* and *`Uy£n Akhb¡r al-Ri¤¡* through a highly valid chain of authority known as the Golden Chain of Authority:[1]

أَيُّهَا النَّاسُ إِنَّهُ قَدْ أَقْبَلَ إِلَيْكُمْ شَهْرُ اللهِ بِالْبَرَكَةِ وَالرَّحْمَةِ وَالْمَغْفِرَةِ شَهْرٌ هُوَ عِنْدَ اللهِ أَفْضَلُ الشُّهُورِ وَأَيَّامُهُ أَفْضَلُ الأَيَّامِ وَلَيَالِيهِ أَفْضَلُ اللَّيَالِي وَسَاعَاتُهُ أَفْضَلُ السَّاعَاتِ هُوَ شَهْرٌ دُعِيتُمْ فِيهِ

O people, the month of Allah (Rama¤¡n) has come to you with blessings, mercy, and forgiveness. This is the noblest of the months to Him. Its days are the noblest of days. Its nights are noblest of the nights. It is the month in which you are invited to be Allah's guests. You have been established as those honored by Him in this month. Your breathing in this month is considered words of His

1- The Golden Chain of Authority (*al-Salsalah al-Dhahabiyyah*) reads as follows:
Imam al-Ri¤¡ ('a) has reported on the authority of his father, Imam al-K¡¨im ('a), on the authority of his father, Imam al-¯¡diq ('a), on the authority of his father, Imam al-B¡qir ('a), on the authority of his father, Imam Zayn al-`ªbid¢n ('a), on the authority of his father, Imam °usayn ('a), on the authority of his father, Imam `Al¢ ('a), on the authority of the Holy Prophet (¥) who said…

glorification, your sleeping is worship, your deeds are accepted by Him, and your supplications to Him are fulfilled. Then, ask Allah, your Lord, with sincere intentions and pure hearts to help you succeed in fasting this month and reciting His Book. Whoever is deprived of Allah's forgiveness in this great month is at a real loss. Remember the thirst and hunger of the Day of Resurrection through this thirst and hunger. Give charity to your poor and indigent ones, respect your elder ones, be kind to the younger ones, visit your relations of kin, watch your tongues, lower your eyes against what they are forbidden to look at, and guard your ears against what they are forbidden to hear. Be kind to other people's orphans so that others may be kind to your orphans. Repent before Allah for your sins. Raise your hands up towards Him in supplication at the times of prayer. These times are the noblest of the hours during which the Honorable and Exalted God looks upon His servants with mercy, responds when they make supplications to Him, replies to them when they call Him, and fulfills for them what they ask for. O people, you are tied down

إِلَى ضِيَافَةِ اللهِ
وَجُعِلْتُمْ فِيهِ مِنْ
أَهْلِ كَرَامَةِ اللهِ
أَنْفَاسُكُمْ فِيهِ
تَسْبِيحٌ وَنَوْمُكُمْ فِيهِ
عِبَادَةٌ وَعَمَلُكُمْ فِيهِ
مَقْبُولٌ وَدُعَاؤُكُمْ
فِيهِ مُسْتَجَابٌ فَسَلُوا
اللهَ رَبَّكُمْ بِنِيَّاتٍ
صَادِقَةٍ وَقُلُوبٍ
طَاهِرَةٍ أَنْ يُوَفِّقَكُمْ
لِصِيَامِهِ وَتِلاوَةِ
كِتَابِهِ فَإِنَّ الشَّقِيَّ
مَنْ حُرِمَ غُفْرَانَ اللهِ
فِي هَذَا الشَّهْرِ
الْعَظِيمِ وَاذْكُرُوا
بِجُوعِكُمْ وَعَطَشِكُمْ
فِيهِ جُوعَ يَوْمِ
الْقِيَامَةِ وَعَطَشَهُ
وَتَصَدَّقُوا عَلَى
فُقَرَائِكُمْ
وَمَسَاكِينِكُمْ وَقِرُوا
كِبَارَكُمْ وَارْحَمُوا
صِغَارَكُمْ وَصِلُوا
أَرْحَامَكُمْ وَاحْفَظُوا
أَلْسِنَتَكُمْ وَغُضُّوا
عَمَّا لا يَحِلُّ النَّظَرُ
إِلَيْهِ أَبْصَارَكُمْ
وَعَمَّا لا يَحِلُّ
الاسْتِمَاعُ إِلَيْهِ
أَسْمَاعَكُمْ وَتَحَنَّنُوا
عَلَى أَيْتَامِ النَّاسِ
يُتَحَنَّنْ عَلَى

أَيْتَامِكُمْ وَتُوبُوا إِلَى اللهِ مِنْ ذُنُوبِكُمْ وَارْفَعُوا إِلَيْهِ أَيْدِيَكُمْ بِالدُّعَاءِ فِي أَوْقَاتِ صَلَوَاتِكُمْ فَإِنَّهَا أَفْضَلُ السَّاعَاتِ يَنْظُرُ اللهِ عَزَّ وَجَلَّ فِيهَا بِالرَّحْمَةِ إِلَى عِبَادِهِ يُجِيبُهُمْ إِذَا نَاجَوْهُ وَيُلَبِّيهِمْ إِذَا نَادَوْهُ وَيَسْتَجِيبُ لَهُمْ إِذَا دَعَوْهُ أَيُّهَا النَّاسُ إِنَّ أَنْفُسَكُمْ مَرْهُونَةٌ بِأَعْمَالِكُمْ فَفُكُّوهَا بِاسْتِغْفَارِكُمْ وَظُهُورُكُمْ ثَقِيلَةٌ مِنْ أَوْزَارِكُمْ فَخَفِّفُوا عَنْهَا بِطُولِ سُجُودِكُمْ وَاعْلَمُوا أَنَّ اللهِ تَعَالَى ذِكْرُهُ أَقْسَمَ بِعِزَّتِهِ أَنْ لا يُعَذِّبَ الْمُصَلِّينَ وَالسَّاجِدِينَ وَأَنْ لا يُرَوِّعَهُمْ بِالنَّارِ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ أَيُّهَا النَّاسُ مَنْ فَطَّرَ مِنْكُمْ صَائِماً مُؤْمِناً فِي هَذَا الشَّهْرِ كَانَ لَهُ بِذَلِكَ عِنْدَ اللهِ عِتْقُ

by your deeds. Free yourselves by means of supplications. Your backs are overburdened with your sins. Make them lighter by means of extended prostrations. Know that the Sublime God has sworn by His Honor that He will not punish or throw into Hellfire those who pray and fall in prostration on the Day on which all the people will rise for the Lord of the Worlds. O people, the reward with the Honorable and Exalted God for whoever provides for the breaking of the fast of any believer in this month is like that of freeing a slave and the forgiveness of all past sins.

رَقَبَةٍ وَمَغْفِرَةٌ لِمَا
مَضَى مِنْ ذُنُوبِهِ.

The people said, “O Prophet of God, not all of us are able to do that.”

Then, the Holy Prophet (¥) answered:

اتَّقُوا النَّارَ
وَلَوْ بِشِقِّ تَمْرَةٍ.
إِتَّقُوا النَّارَ
وَلَوْ بِشَرْبَةٍ مِنْ
مَاءٍ. أَيُّهَا
النَّاسُ مَنْ حَسُنَ
مِنْكُمْ فِي هَذَا
الشَّهْرِ خُلُقُهُ كَانَ
لَهُ جَوَازاً عَلَى
الصِّرَاطِ يَوْمَ تَزِلُّ
فِيهِ الأَقْدَامُ وَمَنْ
خَفَّفَ فِي هَذَا
الشَّهْرِ عَمَّا مَلَكَتْ
يَمِينُهُ خَفَّفَ اللهُ
عَلَيْهِ حِسَابَهُ وَمَنْ
كَفَّ فِيهِ شَرَّهُ كَفَّ
اللهُ عَنْهُ غَضَبَهُ يَوْمَ
يَلْقَاهُ وَمَنْ أَكْرَمَ
فِيهِ يَتِيماً
أَكْرَمَهُ اللهُ يَوْمَ
يَلْقَاهُ وَمَنْ وَصَلَ
فِيهِ رَحِمَهُ وَصَلَهُ
اللهُ بِرَحْمَتِهِ يَوْمَ
يَلْقَاهُ وَمَنْ قَطَعَ
فِيهِ رَحِمَهُ قَطَعَ اللهُ
عَنْهُ رَحْمَتَهُ يَوْمَ
يَلْقَاهُ وَمَنْ تَطَوَّعَ

Fend off the Fire from yourselves (by providing for the breaking of the fast of any believer) even if it be with a piece of a date. Fend off the Fire from yourselves (by providing for the breaking of the fast of any believer) even if it be with a sip of water. O people, whoever behaves courteously in this month will easily cross the Discriminating Bridge on the Day of Judgment on which one’s steps are not firm. Allah will ease the reckoning of whoever takes it easy with those whom his right hand possesses (i.e. servants) in this month. On the Day one meets Him, Allah will withhold His Wrath from whoever controls his wickedness in this month. On the Day one meets Him, Allah will honor whoever honors an orphan in this month. On the Day one meets Him, Allah will shower His mercy upon whoever maintains family ties in this month. Allah will deprive of His mercy whoever breaks off his family ties in this month. He will record release from Hellfire for whoever offers even a single unit of recommendable prayers. The reward of whoever carries out an obligatory duty in this month is

فِيهِ بِصَلاةٍ كَتَبَ اللهُ لَهُ بَرَاءَةً مِنَ النَّارِ وَمَنْ أَدَّى فِيهِ فَرْضاً كَانَ لَهُ ثَوَابُ مَنْ أَدَّى سَبْعِينَ فَرِيضَةً فِيمَا سِوَاهُ مِنَ الشُّهُورِ وَمَنْ أَكْثَرَ فِيهِ مِنَ الصَّلاةِ عَلَيَّ ثَقَّلَ اللهُ مِيزَانَهُ يَوْمَ تَخِفُّ الْمَوَازِينُ وَمَنْ تَلا فِيهِ آيَةً مِنَ الْقُرْآنِ كَانَ لَهُ مِثْلُ أَجْرِ مَنْ خَتَمَ الْقُرْآنَ فِي غَيْرِهِ مِنَ الشُّهُورِ. أَيُّهَا النَّاسُ إِنَّ أَبْوَابَ الْجِنَانِ فِي هَذَا الشَّهْرِ مُفَتَّحَةٌ فَسَلُوا رَبَّكُمْ أَنْ لا يُغَلِّقَهَا عَلَيْكُمْ وَأَبْوَابَ النِّيرَانِ مُغَلَّقَةٌ فَسَلُوا رَبَّكُمْ أَنْ لا يُفَتِّحَهَا عَلَيْكُمْ وَالشَّيَاطِينَ مَغْلُولَةٌ فَسَلُوا رَبَّكُمْ أَنْ لا يُسَلِّطَهَا عَلَيْكُمْ.

seventy times as much as that of one who carries out the same duty in other months. The Balance of Deeds of whoever invokes Allah's blessings upon me a lot will be more positive on the Day of Judgment on which the Balance of Deeds of some people will be negative. The reward of whoever recites one verse of the Qur'in in this month is like the reward of one who recites the whole Qur'in in other months. O people, the gates of Paradise are open in this month. Therefore, ask your Lord not to close them in your faces. Similarly, the gates of Hellfire are closed. Therefore, ask your Lord not to open them up to you. Satan is chained down. Therefore, ask your Lord not to let him overcome you.

The Commander of the Faithful (Imam `Al¢ (‘a)) said, “I stood up and said, ‘O Prophet of Allah, what are the noblest of deeds in this month?’

The Holy Prophet (¥) said:

يَـــا أَبَـــا الْـحَسَـــنِ أَفْـضَلُ الأَعْمَـالِ فِـــي هَـذَا الـشَّهْـرِ الْـوَرَعُ عَن مَـحَـــارِمِ اللهِ عَـــزَّ وَجَلَّ.

O Abu’l-°asan, the noblest of deeds in this month are abstaining from what the Honorable and Exalted God has forbidden...[1]

Delineation the merits of the month of Rama¤¡n is too vast to be covered in this book because this month holds a special significance and the traditions about its merits are numerous. However, the most important topics that are covered by the abovementioned sermon of the Holy Prophet (¥), as well as the traditions of the Holy Imams (‘a) can be summarized in the following points:

1. One should take advantage of this blessed month in which all rites gain special meaning, quantity and quality. In this great devotional season, punishments for evil acts and rewards for kind acts are multiplied. Finally, a golden opportunity to change all past activities into righteous acts or even into the highest ranks of righteousness is available in this month.

2. Fasting during this month does not only mean abstaining from eating and drinking, but also from all forbidden evil acts in addition to turning away from all weaknesses and flaws.

3. In this month, diversity in devotional acts and a practical demonstration of the deeds that take one nearer to Almighty

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 7:226, H. 20.

Allah are visible in the coming presentation of the devotional acts and rites of this month.

4. An all-inclusive and comprehensive practical course of worship has been set up in this month to accelerate the devotional practices to cover the entire time of this month.

5. As has been previously cited in our discussion of the Night of Qadr within the particular days and nights of the year, Almighty Allah, in this month in general and on the Night of Qadr in particular, makes crucial decisions about man's destiny and the descent of His mercy upon His creatures.

6. In this month, man is spiritually, morally, and ethically equipped for resuming higher and more perfect activity after `«d al-Fi§r.

All Muslims pay much attention to the month of Rama¤¡n. As a result, this month, in its totality, identifies Muslims and distinguishes them from all other nations and groups.

However, the course that has been established by the Ahl al-Bayt (‘a) is still different in particularities and details from the devotional courses adopted by other Muslims for this month.

Rites of Rama¤¡n

The rites of Rama¤¡n can be divided into two main parts. We will try to restrict our discussion to mentioning the titles of these rites along with a reference to their contents, leaving the details, which are too many, to the famous Shaykh al-Qumm¢'s *Maf¡t¢¦ al-Jin¡n*.

The **first part** of the devotional acts of Rama¤¡n involves the **common devotional acts** that are practiced throughout this month without distinction as to the day.

The **second part** involves the devotional acts that are dedicated to **certain nights or days** of the month.

First Part: The Common Devotional Acts of Rama¤¡n

This part is further subdivided into four sections:

Devotional Acts Common to the Nights and Days

Devotional Acts Common to the Nights

Devotional Acts Common to Early Dawn

Devotional Acts Common to Daytime

Devotional Acts Common to the Nights and Days

Authors of books on supplications and devotional acts have mentioned a number of acts, some of which are as follows:

Supplications after each obligatory prayer or at all times

Shaykh al-Qumm¢ has cited three supplications to be said after the obligatory prayers and one supplication to be recited at any time. This supplication is known as *Du`¡' al-°ajj*.[1]

These four supplications comprise highly regarded contents, including implorations to gain divine permission to perform the ritual *°ajj* Pilgrimage, to observe the Night of Qadr as it should be observed, to be released from Hellfire, to gain Paradise, to have one's sustenance expanded, and to concern oneself with solving the problems

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 9:74 as quoted from Shaykh al-Kulayn¢, *al-K¡f¢* and Shaykh al-Kaf`am¢'s *al-Mi¥b¡¦*.

of Muslims and achieving their interests.[1] Shaykh al-Kulayn¢ and Shaykh al-¯ad£q, through a valid chain of authority, have mentioned another supplication with more details.[2]

Recitation of the Holy Qur'¡n

It is highly recommended to recite, read, and ponder over the Holy Qur'¡n as much as possible during the month of Rama¤¡n. According to some traditions, although it is recommended to read the whole Qur'¡n once every month during other days and months, it is more highly recommended to read the whole Qur'¡n once every three days in Rama¤¡n.[3]

Through a valid chain of authority, Shaykh al-Kulayn¢ has stated that Imam M£s¡ al-K¡¨im (‘a) deemed recommended reading the Holy Qur'¡n entirely once or even more every day or night of Rama¤¡n. Then, the Imam (‘a) mentioned a great reward for dedicating the reward of such entire recitation to the Holy Prophet and Imams (‘a). One of these rewards is the dedicator will be included with their group on the Day of Resurrection.[4]

Litanies

It is recommended to engage in repeating words of seeking forgiveness from Almighty Allah (*istighf¡r*), glorifying Him (*tasb¢¦*), praising Him (¦*amd*), and professing that He

1- Shaykh al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 176-177.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 9:71, H. 163.
3- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 9:13, H. 26, as quoted from Shaykh al-Kulayn¢, *U¥£l al-K¡f¢*.
4- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 9:178, as quoted from Shaykh al-Kulayn¢, *U¥£l al-K¡f¢*.

is the One and Only God (*tahl¢l*) and the Most Great (*takb¢r*). It is reported that when the month of Rama¤¡n begins, Imam Zayn al-`ªbid¢n (‘a) would utter no other words than words of *tasb¢¦*, *istighf¡r*, and *takb¢r*.[1]

Prayers

The Holy Imams (‘a) prepared a course of supererogatory prayers for the nights and days of this month, recommending offering them as much as possible.

Devotional Acts Common to the Nights of Rama¤¡n

Authors of books on supplications and devotional acts have mentioned a number of acts, some of which are as follows:

Breaking the Fast

As fasting ritually extends from dawn to dusk, it should be broken immediately after that by eating and drinking. It is however recommended to delay it after the performing of the obligatory sunset prayer. It is also recommended to break the fast with a date or a sweet food.

While breaking the fast, it is recommended to say a litany or a supplication the most famous formula of which is the following:

اَللّٰهُمَّ لَكَ صُمْتُ وَعَلٰى رِزْقِكَ

O Allah, For Your sake have I fasted, with Your sustenance have I broken my fast, and in You have I trusted.

1- Ibid. Such reports indicate the general state of the Imam (‘a) in this month. Of course, the Imams (‘a) would repeat these devotional words as long as they would not contradict carrying out more important devotional acts or deeds, such as working towards settling necessary daily activities.

اَفْطَرْتُ وَعَلَيْكَ تَوَكَّلْتُ.

Upon eating the first bite, it is recommended to say the following:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ. يَا وَاسِعَ الْمَغْفِرَةِ اغْفِرْ لِي.

In the Name of Allah; the All-beneficent, the All-merciful. O Liberal in forgiving: (please) forgive me.

Such matters bring about a great reward, such as forgiveness and gaining the rewards of all those who have fasted that day.

It is also recommended to recite *S£rah al-Qadr* just before breaking the fast.[1]

Almsgiving

One of the highly recommended acts is to give alms during the nights of Rama¤¡n, and especially at the time of breaking the fast. When such alms are the food with which the fast is ordinarily broken, no matter how little the amount is, even if it is just a few dates or a drink of water, according to one's capacity, it brings about a great reward. He gains the reward of the deeds done by that fasting person out of the power he has obtained from the food that he gave to him as alms, and winning the reward of manumitting thirty slaves. In addition, the supplication of the almsgiver will be responded to.[2]

1- Shaykh al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 178.
2- Shaykh al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 178.

Recitation of the Holy Qur'¡n

On the nights of Rama¤¡n, it is highly recommended to recite certain chapters of the Holy Qur'¡n, such as *S£rah al-Qadr* one thousand times and *S£rah al-Dukh¡n* (No. 44) one hundred times, when possible.[1]

Supplications

The most important formula of supplication said on the nights of Rama¤¡n is *Du`¡' al-Iftit¡*¦, which is an invocation of Allah's blessings upon the Holy Prophet and his Household, a special supplication for the Awaited Imam al-Mahd¢ ('a), and statements that are regarded as highly spiritual which encourage a person to engage in self-struggle.

Shaykh al-Qumm¢ has also cited three other formulas of supplication for the nights of Rama¤¡n.[2]

Prayers

It is recommended to offer one thousand units of prayer that are distributed among the nights of Rama¤¡n and called the Rama¤¡n supererogatory prayers. Although there is more than one formula for the distribution of these units of prayer among the nights of Rama¤¡n, Shaykh al-Qumm¢, following Shaykh al-Muf¢d, has chosen a certain formula

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1- Shaykh al-Qumm¢, *Maf¡t¢*¦ *al-Jin¡n*, pp. 179. Seemingly, to repeat *S£rah al-Qadr* is equivalent to the litanies of Rama¤¡n or replacing the required recitation of the Holy Qur'¡n for those who cannot recite it in such a condensed manner. However, Almighty Allah knows best.

2- Shaykh al-Qumm¢, *Maf¡t¢*¦ *al-Jin¡n*, pp. 179-183.

and described it as the most familiar. This formula is as follows:

On the first twenty nights of Rama¤¡n, twenty units of this prayer should be offered each night with an interval between each two units. To explain, eight units should be offered after the obligatory sunset Prayer and the others after the obligatory early night prayer. The total is thus four hundred units and the remainder is six hundred. These six hundred units should be offered on the three Nights of Qadr, which are the nineteenth, the twenty-first, and twenty-third of the month. Two hundred units should be offered on each of these three Nights. Thus, one thousand units will be completed.

It is also recommended to offer a two-unit prayer each night, reciting *S£rah al-F¡ti¦ah* once and repeating *S£rah al-Taw¦¢d* three times. After completion of the prayer, the following litany may be said:

سُبْحَانَ مَنْ هُوَ حَفِيظٌ لاَ يَغْفُلُ سُبْحَانَ مَنْ هُوَ رَحِيمٌ لاَ يَعْجَلُ سُبْحَانَ مَنْ هُوَ قَائِمٌ لاَ يَسْهُو سُبْحَانَ مَنْ هُوَ دَائِمٌ لاَ يَلْهُو.

Glory be to Him Who watches over, never leaves anything undone nor is neglectful. Glory be to Him Who is Merciful and never does a thing in haste. Glory be to Him Who is vigilant and never forgets one thing over another. Glory be to Him Who is alert and steady, never engrossed with a thing so as to overlook another.

After this litany, it is recommended to repeat the following statement seven times:

سُبْحَانَ ٱللهِ وَٱلْحَمْدُ لِلهِ وَلاَ إِلٰهَ إِلاَّ ٱللهُ وَٱللهُ

All glory be to Allah, all praise be to Allah, there is no god save Allah, and Allah is the Greatest.

اللهُ أَكْبَرُ.

After that, it is recommended to say the following supplication once:

سُبْحَانَكَ سُبْحَانَكَ سُبْحَانَكَ يَا عَظِيمُ اَغْفِرْ لِيَ اَلذَّنْبَ اَلْعَظِيمَ.

Glory be to You, Glory be to You, Glory be to You. O All-Great, forgive my grave sins.

Then, it is recommended to invoke blessings upon the Holy Prophet and his Household ten times:

اَللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِهِ.

O Allah, (please do) send blessings upon Mu¦ammad and upon his Household.

About this prayer, Shaykh al-Kaf`am¢ has mentioned that whoever offers it will have seventy thousand of his sins forgiven by Almighty Allah.[1]

Devotional Acts Common to Early Dawn

Authors of books on supplications and devotional acts have mentioned a number of acts, some of which are as follows:

Having the Early Dawn Meal (Su¦£r)

It is highly recommended to eat or drink something at early dawn, preferably flour or dates. For this meal, there are some etiquettes, one of which is to recite *S£rah al-Qadr*.

Supplications and Whispered Prayers

Supplications and whispered prayers are the most important deeds of early dawn. The most significant and famous

1- Shaykh al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 183-184.

supplication is known as *Du`¡' al-Bah¡'*, which involves statements of glorification of Almighty Allah and imploring in the name of His attributes. About this supplication, which is reported from Imam al-Ri¤¡ (‘a) to be ascribed to his grandfather Imam al-B¡qir (‘a), it is reported that it contributes to granting one’s requests.

In addition, there is the most magnificent supplication that is reported by Ab£-°amzah al-Thum¡l¢ carrying his name.

Ab£-°amzah al-Thum¡l¢ has reported that Imam `Al¢ ibn °usayn Zayn al-`ªbid¢n (‘a) used to pray the whole night throughout Rama¤¡n. During the last hour of night, he used to say the following supplication:

إِلٰـهِي لاَ تُـؤَدِّبْـنِي بِـعُقُـوبَـتِـــــــكَ وَلاَ تَـمْـكُـــرْ بِـــي فِـــي حِـيـلَـتِكَ...

O Allah, do not discipline me by means of Your punishment and do not subject me to Your planned strategy...

Very long, eloquent, refined in style and composition, this supplication holds highly considerable contents and a variety of diction. It plays a vital role in spiritual education, evolution and perfection, and reinforces one’s relationship with Allah. It also teaches one how to talk to Him confidentially and how to praise and glorify Him.

Furthermore, this supplication presents the Ahl al-Bayt (‘a) and confirms their matchless knowledge, leadership, and vital role in the lives of Muslims. It also demonstrates their course in building a virtuous community and their supreme goals, one of which is to create a morally and spiritually perfected group in society.

In addition to these two supplications, there are others to be said at early dawn and can be found in *Maf¡t¢¦ al-Jin¡n*.[1]

Devotional Acts Common to Daytime

Authors of books on supplications and devotional acts have mentioned a number of acts, some of which are as follows:

Supplication

A set of texts and supplicatory formulas have been reported to be said during the daytime of Rama¤¡n. The most important of these is the supplication that begins with the following statement:

اَللّٰهُمَّ هٰذا شَهْرُ رَمَضانَ اَلَّذِي اَنْزَلْتَ فِيهِ القُرْآنَ هُدَىً لِلنّاسِ وَبَيِّناتٍ مِنَ اَلْهُدىٰ وَ اَلفُرْقانِ...

O Allah, this is the month of Rama¤¡n in which You revealed the Qur'¡n, guidance for humankind and clear proofs of true guidance and distinction (between the right and the wrong)...

This supplication has been reported by Shaykh al-±£s¢, in *Mi¥b¡¦ al-Mutahajjid*, and Sayyid Ibn ±¡w£s, in *Iqb¡l al-A`m¡l*.[2]

There is also another supplication the first statements of which are similar to the statements of the previously mentioned supplication of *Du`¡' al-Bah¡'*. However, this supplication then moves to invoke blessings upon the Holy

1- Shaykh al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 184-202.
It is worth mentioning that on each night of Rama¤¡n, at early dawn, or after that, it is obligatory to remember fasting the next day.
2- Shaykh al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 202.

Prophet, his Household, the prophets, and the angels. It then presents statements of praying for and praising the Holy Prophet (¥).[1]

Litanies and Doxologies

Litanies, statements of glorification enumerating the attributes of Almighty Allah are to be said on every day of Rama¤¡n. In this regard, a ten-passage litany explaining the hearing, sight, creation, knowledge, and kingdom of Almighty Allah, as well as many other similar matters, is to be repeated every day in Rama¤¡n.[2]

Invocations of Blessings

Shaykh al-±£s¢ and Sayyid Ibn ±¡w£s have cited a wonderful piece invoking Almighty Allah's blessings upon the Holy Prophet and his Household, as well as praising and commending them, to be said every day in Rama¤¡n. This invocation begins with the following statement:

{ إِنَّ ٱللهَ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَىٰ ٱلنَّبِيِّ يَا اَيُّهَا ٱلَّذِينَ آمَنُواْ صَلُّواْ عَلَيْهِ وَسَلِّمُواْ تَسْلِيماً ۝ }

"Verily, Allah and His angels send blessings upon the Prophet, O you who believe, call for Divine blessings on him and salute him with a becoming salutation." Here I am at Your service, my Lord! Doing that which pleases You, and glory be to You...[3]

لَبَّيْكَ يَا رَبِّ وَسَعْدَيْكَ وَسُبْحَانَكَ...

1- Shaykh al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 207.
2- Shaykh al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 213-214.
3- Shaykh al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 210.

Second Part: Devotional Acts Dedicated to Certain Nights and Days

This part can be subdivided into the following sections:

The Devotional Acts of Welcoming the month of Rama¤¡n

The Devotional Acts of the Bright Nights

The Devotional Acts on the Nights of Qadr

The Devotional Acts on the Last Ten Nights

The Devotional Acts on Certain Days of Rama¤¡n

Devotional Acts on the First Night and Day

Islam and the Ahl al-Bayt (‘a) have devoted special attention to the first night and day of Rama¤¡n and confirmed a number of matters to be done on this night and day, the most important of which are the following:

Watching the New Moon

Authoritative traditions narrate that the Holy Prophet (¥) and his Household (‘a) used to watch for and welcome the new moon of the month—a procedure that has become one of the highly regarded recommendable acts.[1] In this respect, many supplicatory formulas reported from the Holy Prophet (¥) and the Holy Imams (‘a) have been mentioned for this procedure. However, the forty-third supplication of *al-¯a¦¢fah al-Sajj¡diyyah* may be presented as the most magnificent formula in this respect.[2]

1- Moreover, Shaykh al-Qumm¢ has mentioned that this procedure has been deemed obligatory by some scholars.
2- Shaykh al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 215.

Ritual Bathing

On the first night of Rama¤¡n, it is recommended to perform the ritual bath and ceremonially purify oneself by immersing oneself in a flowing river or pouring thirty handfuls of water on the head.

Visiting Imam °usayn (‘a)

It is also highly recommended to perform visitation of Imam °usayn (‘a) this night from close (at his holy shrine) or by reading his *ziy¡rah* from afar.

Supererogatory Prayers

The supererogatory prayers of Rama¤¡n should be started this night. Another two-unit prayer, in each unit of which *S£rah al-F¡ti¦ah* and *S£rah al-An`¡m* (No. 6) are recited may be offered. Upon accomplishment, it is recommended to beseech Almighty Allah’s protection against fears and ailments.

Supplications

Many supplicatory formulas have been reported to be read on the first night of Rama¤¡n. One of these is the supplication reported by Ibn ±¡w£s from Imam al-Jaw¡d (‘a). This supplication begins with the following statement:

اللَّهُمَّ يَا مَنْ يَمْلِكُ اَلتَّدْبِيرَ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

O Allah, O He Who controls the management of all affairs, and has power over all things!

The two *Du`¡' al-Jawshan al-Kab¢r* and *Du`¡' al-°ajj* supplications are also reported to be read on this night.

All the previous devotional acts for the first night of Rama¤¡n are also performed on the first day of Rama¤¡n, although with

some different formulas for prayers and supplications, except watching for the new moon and visiting Imam °usayn (‘a).

`All¡mah al-Majlis¢ states that Shaykh al-Kulayn¢, Shaykh al-±£s¢, and others have reported through a valid chain of authority that Imam al-K¡¨im (‘a) used to say a special supplication on the first of Rama¤¡n. This supplication begins with the following statement:

اَللّٰهُمَّ إِنِّي اَسْئَلُكَ بِاسْمِكَ الَّذِي دَانَ لَهُ كُلُّ شَيْءٍ وَبِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ...

O Allah I beseech You, in the name of Your name before which everything kneels down and in the name of Your mercy which encompasses everything...[1]

Devotional Acts on the Bright Nights of Rama¤¡n

A special prayer, mentioned within the devotional acts of Rajab, is common to the bright (i.e. moonlit) nights of the three months. Therefore, the fifteenth night of Rama¤¡n is included.

In addition, it is recommended to perform the ritual bath and offer other prayers on the bright nights of Rama¤¡n. However, the fifteenth night is distinguished by visiting Imam °usayn (‘a) and offering some prayers. One of these prayers is a ten-unit one, offered at the tomb of Imam °usayn (‘a) after the obligatory early night prayer. This prayer is, of course, different from the eight-unit night prayer. Another prayer to be offered this night is a hundred-

1- Shaykh al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 217-121.
Although it is reported that Imam al-K¡¨im (‘a) recommended praying to Almighty Allah with this supplicatory formula on the first day of the year, experts have understood that the Imam (‘a) meant the first day or night of Rama¤¡n.

unit prayer, in each unit of which *S£rah al-F¡ti¦ah* is recited once and *S£rah al-Taw¦¢d* ten times.[1]

Rites of the Nights of Qadr

In the previous discussion of the particular days and nights of the year, we mentioned both the common and the private rites of the three Nights of Qadr. We also pointed out the significance of the Night of Qadr.

Devotional Acts of the Last Ten Nights of Rama¤¡n

The last ten nights of Rama¤¡n enjoy such a special significance that the Holy Prophet (¥) used to roll up his bed and prepare himself for worship on these nights. To devote one's efforts to devotional acts on these ten nights denotes an acceleration of the devotional movement of Rama¤¡n, especially when we take into consideration the fact that the Night of Qadr is one of these ten nights.

Some devotional acts and special supplications are devoted to these nights. For each night, a special supplication has been reported in addition to other supplications that are common to the ten nights. One of these is the supplication that begins with the following statement:

اَللّهُمَّ إِنَّكَ قُلْتَ فِي كِتَابِكَ اَلْمُنْزَل: "شَهْرُ رَمَضَانَ اَلَّذِي أُنزِلَ فِيهِ اَلْقُرْآنُ"...

O Allah, You have said in Your revealed Book: "The month of Rama¤¡n in which the Qur'¡n was revealed..."

On the twenty-seventh night, it is recommended to take the ritual bath and to repeat the following supplication throughout the night:

1- Shaykh al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 223.

اللَّهُمَّ ارْزُقْنِي
التَّجَافِيَ عَنْ دَارِ
الْغُرُورِ وَالإِنَابَةَ إِلَىٰ
دَارِ الْخُلُودِ
وَالاِسْتِعدَادَ لِلْمَوْتِ
قَبْلَ حُلُولِ الْفَوتِ.

O Allah, (please) provide me with alienation from the abode of delusion, turning to the abode of eternity, and readiness for death before it is too late.

On the last day and night of Rama¤¡n, some special devotional acts, bidding this month farewell, have been reported:

◊ Performing the ritual bath on the last night

◊ Visiting Imam °usayn (‘a)

◊ Reciting *S£rah*s *al-An`¡m* (No. 6), *al-Kahf* (No. 18), and *Y¡s¢n* (No. 36)

◊ Repeating the forgiveness-seeking prayer one hundred times

◊ Saying a number of supplications, the most favorable being the forty-fifth supplication of *al-¯a¦¢fah al-Sajj¡diyyah* and the following one reported from Imam al-¯¡diq (‘a):

اللَّهُمَّ لاَ تَجْعَلْهُ
آخِرَ الْعَهْدِ مِن
صِيَامِي لِشَهْرِ
رَمَضَانَ وَأَعُوذُ بِكَ
أَنْ يَطْلُعَ فَجْرُ هٰذِهِ
اللَّيْلَةِ إِلاَّ وَقَدْ
غَفَرْتَ لِي.

O Allah, (please) do not determine my observance of fasting in this month of Rama¤¡n to be the last of my observances of fasting. I seek Your protection against this day dawning before You forgive me.

This supplication contributes to having one’s sins forgiven.

Particular Acts of Days and Nights

Quoting `All¡mah al-Majlis¢ in *Z¡d al-Ma`¡d*, Shaykh al-Qumm¢ has mentioned special prayers to be offered on each night of Rama¤¡n and special supplications to be said on each day in *Maf¡t¢¦ al-Jin¡n*.[1]

This vast and diverse devotional course intends to make man attain self-perfection and serve Almighty Allah on earth and be qualified and prepared for the crucial decisions that are made about this community on the Night of Qadr. The night of `«d al-Fi§r is the night of the fulfillment of promised rewards.

1- Shaykh al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 238-242. On page 242, Shaykh al-Qumm¢ has mentioned a notice to be worth considered.

ḤAJJ AND THE FIRST TEN DAYS OF DHU'L-ḤIJJAH

°*ajj* is one of the most important devotional acts of Islam. According to some traditions, it follows the ritual prayer with regard to its significance and favorability in the list of the Islamic devotional acts. Moreover, °*ajj* has been described as one of the two *jihads* (i.e. holy struggle).

In this respect, Shaykh al-Kulayn¢ has reported through a valid chain of authority that `Abdull¡h ibn Ya¦y¡ al-K¡hil¢ heard Imam al-¯¡diq (‘a) quoting the Holy Prophet (¥) as saying:

هُوَ أَحَدُ الْجِهَادَيْنِ، هُوَ جِهَادُ الضُّعَفَاءِ.

°ajj is one of the two jihads. It is the jihad of the weak.

Commenting on this saying, Imam al-¯¡diq (‘a) says:

وَنَحْنُ الضُّعَفَاءُ. أَمَا إِنَّهُ لَيْسَ شَيْءٌ أَفْضَلَ مِنَ الْحَجِّ إِلاَّ الصَّلاَةَ، وَفِي الْحَجِّ هَهُنَا صَلاَةٌ وَلَيْسَ فِي الصَّلاَةِ قَبْلَكُمْ حَجٌّ.

We are the weak. Verily, there is nothing better than °ajj except the ritual prayer; however, there is prayer in the °ajj but there is no °ajj in the prayer.[1]

°*ajj* is also the support of the religion and the foundation of its existence. It is thus reported:

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 8:77, H. 2 as quoted from Shaykh al-Kulayn¢, *Fur£` al-K¡f¢*.

لاَ يَزَالُ الدِّينُ قَائِماً مَا قَامَتِ الْكَعْبَةُ.

This religion is kept existent as long as the Ka`bah is still standing.[1]

The °*ajj* has a historical root that extends to the time before the existence of Adam (‘a) on earth although the divine call to perform °*ajj* as an obligatory duty upon all people actually began at the time of Prophet Abraham (‘a).

In this regard, Shaykh al-Kulayn¢, through a valid chain of authority, has reported Imam al-¯¡diq (‘a) as saying:

لَمَّا أَفَاضَ آدَمُ مِنْ مِنًى تَلَقَّتْهُ الْمَلاَئِكَةُ فَقَالَتْ: يَا آدَمُ، بُرَّ حَجَّكَ. أَمَا إِنَّا قَدْ حَجَجْنَا هَذَا الْبَيْتَ قَبْلَ أَنْ تَحُجَّهُ بِأَلْفَيْ عَامٍ.

When Adam (‘a) returned from Mini (as a ritual practice), he was received by the angels who said to him, “Make lawful your °ajj, for we have been going on °ajj to this house two thousand years before you.”[2]

Through another valid chain of authority, Shaykh al-Kulayn¢ has reported Imam al-¯¡diq (‘a) as saying:

لَمَّا أَمِرَ إِبْرَاهِيمُ وَ إِسْمَاعِيلُ عَلَيْهِمَا السَّلاَمُ بِبِنَاءِ الْبَيْتِ وَتَمَّ بِنَاؤُهُ، قَعَدَ إِبْرَاهِيمُ عَلَى رُكْنٍ ثُمَّ نَادَى: هَلُمَّ

When the construction of the House was completed by Abraham (‘a) and Ishmael (‘a) by the command of Almighty Allah, Abraham (‘a) sat in a corner and called out, “Come you all to the °ajj.” If he had called out, “Come to the °ajj,” none would have come except the human beings of

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 8:14, H. 5 as quoted from Shaykh al-Kulayn¢, *Fur£` al-K¡f¢* and reported through a valid chain of authority.

2- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 8:5, H. 6 as quoted from Shaykh al-Kulayn¢, *Fur£` al-K¡f¢*.

الْحَجَّ. فَلَوْ نَادَى هَلُمُّوا إِلَى الْحَجِّ لَمْ يَحِجَّ إِلاَّ مَنْ كَانَ يَوْمَئِذٍ إِنْسِيًّا مَخْلُوقاً، وَلَكِنَّهُ نَادَى: هَلُمَّ الْحَجَّ. فَلَبَّى النَّاسُ فِي أَصْلاَبِ الرِّجَالِ: لَبَّيْكَ دَاعِيَ اللهِ عَزَّ وَجَلَّ. لَبَّيْكَ دَاعِيَ اللهِ. فَمَنْ لَبَّى عَشْراً يَحِجَّ عَشْراً، وَمَنْ لَبَّى خَمْساً يَحِجَّ خَمْساً، وَمَنْ لَبَّى أَكْثَرَ مِنْ ذَلِكَ فَبِعَدَدِ ذَلِكَ، وَمَنْ لَبَّى وَاحِداً حَجَّ وَاحِداً، وَمَنْ لَمْ يُلَبِّ لَمْ يَحِجَّ.

that time, but when his call was, "Come you all to the °ajj," all people even the unborn in the loins of their fathers responded to him, saying, "We do respond to the caller of Allah. We do respond to the caller of Allah..." Thus, those who repeated this statement of response ten times will go on °ajj ten times. Those who repeated it five times will go on °ajj five times and so every one will go on °ajj as many times as he repeated this statement. Likewise, he who repeated it once only will go on °ajj once only and who had not responded will not go on °ajj at all.[1]

Performing the °*ajj* Pilgrimage is obligatory only once upon any adult who possesses the expenditure of the °*ajj* journey along with an amount sufficient to provide livelihood to one's dependents, and that such a journey will not cause disorder in one's livelihood or personal conditions. At the same time, it is highly recommended to go on °*ajj* as many times as possible—an act that is preferred to many other devotional acts.[2]

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 8:5, H. 9.

2- In many traditions, °ajj is preferred to manumission of slaves, giving of alms, and even holy struggle against enemies. It is recommended to prefer going on °ajj for one's personal worldly ⇨

It is also impermissible to suspend the °*ajj* or to leave the Holy Ka`bah unvisited. In this regard, it is obligatory upon the supreme religious authority to force people to perform this religious duty and fund their journeys if they cannot find money to do so.

Detailed guidance on the performance of this duty is available in books on the practical laws of °*ajj*, known as *man¡sik al-°ajj* (Rites of the °*ajj*).

Categories of the Ritual °ajj

To a great extent, all Muslims unanimously agree upon classifying the ritual °*ajj* into three categories and upon the basic details of each category. This is of course one of the divine blessings with which Muslims are endued and one of the matters that expresses their unity.

The categories of °*ajj* are thus three:

1. °*ajj al-Tamattu`*: The most significant and preferred category of °*ajj*, °*ajj al-Tamattu`* is obligatory upon every adult person (old enough to carry out religious duties) who is capable of carrying out this duty and whose place of dwelling is more than ninety kilometers away from the city of Makkah. Referring to such people, the Holy Qur'¡n says:

This is for him whose family is not present in the Sacred Mosque. (2:196) □ □ □ □ □ □ □ □

In the Muslim jurisprudential terminology, they are called *ahl al-¡f¡q* (People of the Horizons).

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affairs. In view of such matters and more details, the °ajj, in the sight of the Ahl al-Bayt (‘a), enjoys high value and a distinctive particularity. See Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 10:149-216 Section: Merits of the °ajj.

2. °*ajj* al-Ifr¡d: This category of °*ajj* is obligatory upon those who live near Makkah and are present in the Sacred Mosque. In it the performer (of °*ajj*) is required to enter into the state of *I¦r¡m* (i.e. put on two ceremonially white pieces of cloth and pledge to abandon the forbidden acts that violate one's °*ajj* or *`Umrah*). They start either from the *M¢q¡t* (the starting points for °*ajj*) or from their houses and then perform a single *`Umrah* (i.e. minor °*ajj*) only. This category of °*ajj* is different from the earlier in the point that it does not require offering a sacrifice to the Holy Ka`bah or slaughtering an animal. Additionally, entering into the state of *I¦r¡m* for this category of °*ajj* is different from the earlier category.

3. °*ajj* al-Qir¡n: This category of °*ajj* is similar to the abovementioned one with one difference. The pilgrim is required to mark the offering that he must offer to the Holy Ka`bah from the first moment of entering the state of *I¦r¡m* until he slaughters it at Min¡ on the Day of `«d al-A¤¦¡.

Rites of °ajj al-Tamattu`

In brief, in °*ajj al-Tamattu`* a pilgrim enters the state of *I¦r¡m* to perform the *`Umrat al-Tamattu`*[1] from one of the five places known as *Maw¡q¢t* (sing. *M¢q¡t*) and which had been marked out by the Holy Prophet (¥) for the people of the remote horizons as follows:

(1) Masjid al-Shajarah, which is also called Dhul-°al¢fah or Aby¡r `Al¢: the starting point (i.e. *M¢q¡t*) from which the

1- `Umrat al-Tamattu` is the lesser °ajj (pilgrimage) to Makkah made independently or at the same time of the ritual °ajj, and consisting of a number of devotional rituals performed within the city. `Umrat al-Tamattu` must be connected to the ritual °ajj.

people of Mad¢nah and those who pass by it start their ritual °*ajj*.

(2) Al-Ju¦afah: the starting point from which the people of Sh¡m (currently Syria, Jordan, Lebanon, and Palestine) and those passing by it start their °*ajj*.

(3) W¡d¢-`Aq¢q: the starting point from which the people of Iraq and those passing by it start their °*ajj*.

(4) Qarn al-Man¡zil: the starting point from which the people of al-±¡'if (a city in western Saudi Arabia, in al-°ij¡z Province) and those passing by it start their °*ajj*.

(5) Yalamlam: the starting point from which the people of the Yemen and those passing by it start their °*ajj*.

Entering into the state of *I¦r¡m* means to take off one's ordinary clothes and put on two unstitched pieces of cloth worn as shirt and apron. Then, the pilgrim utters the statement of *Talbiyah* (i.e. responding to the call of °*ajj*), which is in the following form:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ. لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ. إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ. لاَ شَرِيكَ لَكَ.

Here I am responding to You, O Allah, here I am. Here I am, You have no partner, here I am. Surely, praise, grace, and kingship are Yours. You have no partner.

A pilgrim must also abstain from a set of matters some of which are inherently forbidden while others are not, such as touching women, using perfume, wearing clothes other than the two pieces of *I¦r¡m*, covering the head with anything, engaging in disputes, hunting, and others.

A pilgrim must then present himself in Makkah to circumambulate the Holy Ka`bah seven times, beginning

and ending at the corner on which the Black Stone is placed. Then, he must offer the two-unit prayer of circumambulation at the place known as the Station of Abraham (ʻa) (*Maq¡m Ibr¡hΦm*).

Afterwards, he must go to al-¯af¡ to begin performing the rite of *Sa`y*[1] from al-¯af¡ to al-Marwah, two small hillocks between which a pilgrim must run slowly seven times; four times from al-¯af¡ to al-Marwah and three times the other way so as to end up at al-Marwah.

The next rite is to have his hair cut short and his nails trimmed.

Immediately after performing this rite, a pilgrim may release himself from the state of *I¦r¡m* and return to his normal state. However, he must wait for the time of *°ajj* to begin. Once it begins, he is required to enter into a new state of *I¦r¡m* for the *°ajj* from the holy city of Makkah on the eighth of Dhu'l-°ijjah. On this day, he must leave for Mount `Araf¡t and stay there from midday to the sunset of the ninth of Dhu'l-°ijjah. This rite is known as halting at `Araf¡t.

After sunset, he must come down this mountain and move towards the Holy Monument (i.e. *al-Mash`ar al-°ar¡m*) where he must stay until sunrise.

On the tenth of Dhu'l-°ijjah, he must come to Min¡ to perform the rite of stoning the `Aqabah statue (*jamarat al-`aqabah*) with seven small pebbles that he must gather from the Holy Precinct of Makkah and the Holy Monument. He must then sacrifice an animal offering, which must be a sheep, a cow, or a camel, and then shave or have the hair of

1- Sa`y is the ritual of running between Hill al-¯af¡ and Hill al-Marwah seven times.

his head cut short. Only then, can he release himself from the state of *I¦r¡m* and do all the legal things that have been made forbidden to him as long as he was in the state of *I¦r¡m*, except touching women and using perfumes.

He must then come to the Holy House again, circumambulate it seven times, offer a two-unit prayer at the Station of Abraham (‘a), and run seven times between al-¯af¡ and al-Marwah. Only then can he use perfume.

In order to have intimacy made lawful for him, he must perform another seven-round circumambulation, known in the jurisprudential terminology of the Ahl al-Bayt (‘a) School as *±aw¡f al-Nis¡'* and in the terminology of the other Muslim schools as *±aw¡f al-Wad¡`* (Farewell Circumambulation).

On the eleventh and twelfth nights of Dhu’l-°ijjah, a pilgrim is required to spend half of the night (either from nightfall to midnight, or from midnight to its last hour, at least) at Min¡, although it is recommended, and even obligatory under certain circumstances, to spend the thirteenth night there, too.

On the eleventh and twelfth days, and even the thirteenth day for those who spent the last night at Min¡, a pilgrim must stone the three statues (known as *al-jamarah al-¥ughr¡*, *al-jamarah al-wus§¡*, and *jamarat al-`Aqabah*) with seven pebbles each.

This is a summary of the method and obligatory rites of *°ajj al-Tamattu`* according to the jurisprudence of the Ahl al-Bayt (‘a), although there are further details, manners, recommended acts, and even duties to which a pilgrim may be exposed while performing this category of *°ajj*. However, there is no space to mention all these in this book.

This method is largely followed by the other Muslim sects with the exception of a very few details, options, and advancing or delaying in the performance of certain rites and in the rulings appertaining to certain acts of a pilgrim.

Distinctive Features of °ajj

Under this title, we can refer to three features by which the worship of °*ajj* is distinguished from the other devotional acts.

First: °*ajj* comprises several sorts of devotional acts, such as prayer, fasting, *jihad*, and almsgiving. The ritual circumambulation of the Holy House is a sort of prayer, in addition to the ritual prayer that follows each practice of circumambulation, known as ¯*al¡t al-±aw¡f* (Circumambulation Prayer). Entering into the state of *I¦r¡m*, which imposes abstaining from certain good things and desires, is a sort of fasting. Sacrificing and offering an animal to the Holy Ka`bah is a sort of almsgiving. The hardships undergone by a performer of °*ajj*, such as the hardship of taking long journeys to Makkah and the exhaustive efforts that come from carrying out the rituals of the °*ajj*, are a sort of *jihad*. Besides, the ritual °*ajj* involves other devotional acts, such as halting at a mountain, stoning the three statutes, that represent Satan, with pebbles, and having one's hair cut short or shaved. All these devotional acts are distinctive, unlike all other acts of worship.

Second: °*ajj* is a large collective practice and Muslims of various social classes and from every remote path gather on certain days to perform this religious duty collectively and respond to the divine call of Prophet Abraham (ʻa). They all move on the same highland and in a unified form to express the actual equality of all human beings and practically achieve the perfect unity of the Muslim nation.

Third: The purpose behind the practice of this worship is wide-ranging at both the individual and collective level and in various aspects, including the material, spiritual, social, political, economic, educational, and moral.

Although explanation of this point requires elaborative discourse, it seems possible to explain it by citing some traditions of the Ahl al-Bayt (‘a) that deal with some of the spiritual and material aspects and the holy purpose of this worship.

Imam `Al¢ (‘a) is reported to have said:

فَرَضَ عَلَيْكُمْ حَجَّ بَيْتِهِ الْحَرَامِ، الَّذِي جَعَلَهُ قِبْلَةً لِلْأَنَامِ، يَرِدُونَهُ وُرُودَ الْأَنْعَامِ، وَيَأْلَهُونَ إِلَيْهِ وُلُوهَ الْحَمَامِ. جَعَلَهُ سُبْحَانَهُ عَلَامَةً لِتَوَاضُعِهِمْ لِعَظَمَتِهِ، وَإِذْعَانِهِمْ لِعِزَّتِهِ، وَاخْتَارَ مِنْ خَلْقِهِ سُمَّاعاً أَجَابُوا إِلَيْهِ دَعْوَتَهُ، وَصَدَّقُوا كَلِمَتَهُ، وَوَقَفُوا مَوَاقِفَ أَنْبِيَائِهِ، وَتَشَبَّهُوا بِمَلَائِكَتِهِ الْمُطِيفِينَ بِعَرْشِهِ، يُحْرِزُونَ الْأَرْبَاحَ فِي مَتْجَرِ عِبَادَتِهِ، وَيَتَبَادَرُونَ عِنْدَهُ مَوْعِدَ مَغْفِرَتِهِ. جَعَلَهُ سُبْحَانَهُ لِلْإِسْلَامِ عَلَماً، وَلِلْعَائِذِينَ حَرَماً،

Allah has made obligatory upon you the pilgrimage (°ajj) to His sacred House, which is the turning point for the people who go to it as beasts or pigeons go towards spring water. Allah, the Glorified, made it a sign of their supplication before His Greatness and their acknowledgment of His Dignity. He selected from among His creation those who upon listening to His call responded to it and testified to His word. They stood in the position of His Prophets and resembled His angels who surround the Divine Throne securing all the benefits of performing His worship and hastening towards His promised forgiveness. Allah the Glorified made it (His sacred House) an emblem for Islam and an object of respect for those who turn to it. He made obligatory its pilgrimage and claim on you, holding you responsible to discharge it. Thus, Allah the Glorified said, “And (purely) for Allah, is incumbent upon mankind, the pilgrimage to the House, for those who can afford to journey

فَرَضَ حَجَّهُ ، وَ أَوْجَبَ حَقَّهُ ، وَكَتَبَ عَلَيْكُمْ وِفَادَتَهُ ، فَقَالَ سُبْحَانَهُ : **(ٹ ٹ ھ ھ ے ے ۓ ۓ ڭ ڭ ڭ ڭ ۇ ۇ ۆ ۆ ۈ ۈ ۇٴ ۋ ۋ ۅ ۅ)**

thither. And whoever denies, then verily, Allah is Self-sufficiently independent of the worlds. (3:96)"[1]

Within the famous tradition that al-Fa¤l ibn Sh¡dh¡n has reported from Imam al-Ri¤¡ (ʻa) with regard to the logic for the religious duties, Imam al-Ri¤¡ (ʻa) has said:

...فَإِنْ قَالَ فَلِمَ أُمِرَ بِالْحَجِّ؟ قِيلَ لِعِلَّةِ الْوِفَادَةِ إِلَى اللهِ عَزَّ وَجَلَّ وَطَلَبِ الزِّيَادَةِ وَالْخُرُوجِ مِنْ كُلِّ مَا اقْتَرَفَ الْعَبْدُ تَائِباً مِمَّا مَضَى مُسْتَأْنِفاً لِمَا يَسْتَقْبِلُ مَعَ مَا فِيهِ مِنْ إِخْرَاجِ الأَمْوَالِ وَتَعَبِ الأَبْدَانِ وَالاشْتِغَالِ عَنِ الأَهْلِ وَالْوَلَدِ وَحَظْرِ الأَنْفُسِ عَنِ اللَّذَّاتِ شَاخِصاً فِي الْحَرِّ وَالْبَرْدِ ثَابِتاً ذَلِكَ عَلَيْهِ دَائِماً مَعَ الْخُضُوع

...If he asks, 'Why have we been ordered to go on the ºajj pilgrimage?" It is said: This is because it is a form of going towards Allah the Exalted and Majestic, asking him for numerous rewards, departing from all evils that one has committed, being repentant for all that he has done in the past, and starting anew what he will do in the future. The ºajj pilgrimage is also done so that one expends his wealth, puts himself to physical trouble, experiences separation from his spouse and children, avoids lust and pleasure, and suffers from the troubles of the trip in the hot and cold weather, in fear, for a long interval in humility, submission, and humbleness. In addition, the ºajj pilgrimage carries great benefits for all people (such as learning to desire Almighty Allah, fear Him, abandon hardheartedness, make continuous reference to Him, and not lose one's

1- *Nahj al-Bal¡ghah*, Sermon No. 1.

hope and expectation). It reminds people of fulfilling their duties towards their Lord and towards all people: people who live in the deserts or at sea, partake in the ºajj pilgrimage or not, import goods, do business, sell or buy, are dealers or needy, rent riding animals or are too poor to rent any riding animals to go on the ºajj pilgrimage. It also includes the fulfillment of the needs of the people who live in the vicinity where the ºajj pilgrims gather. It includes the training of individuals in the narration of the traditions from the Immaculate Imams (ʿa) from one region over to another region. Almighty Allah has said, "If a contingent from every expedition remained behind, they could devote themselves to studies in religion and admonish the people, when they return to them, that thus they may learn to guard themselves against evil. (9:122)" He has also said, "So that they may witness advantages for them. (22:28)" If he asks, "Why have we been ordered to go on the ºajj pilgrimage once and not more?" It is then said: It is because Almighty Allah established the obligatory deeds taking into consideration the weakest people as He, the Exalted and Majestic, has said, '...He must make an offering, as he can afford, but if he cannot afford it...' This refers to a sheep that both the rich and the poor can offer. The other obligatory deeds are established

وَالاسْتِكَانَةِ
وَالتَّذَلُّلِ مَعَ مَا
فِي ذَلِكَ لِجَمِيعِ
الْخَلْقِ مِنَ
الْمَنَافِعِ فِي شَرْقِ
الأَرْضِ وَغَرْبِهَا
وَمَنْ فِي الْبَرِّ
وَالْبَحْرِ مِمَّنْ يَحِجُّ
وَمِمَّنْ لا يَحِجُّ مِنْ
بَيْنِ تَاجِرٍ وَجَالِبٍ
وَبَائِعٍ وَمُشْتَرٍ
وَكَاسِبٍ وَمِسْكِينٍ
وَمُكَارٍ وَفَقِيرٍ
وَقَضَاءِ حَوَائِجِ
أَهْلِ الأَطْرَافِ فِي
الْمَوَاضِعِ الْمُمْكِنِ
لَهُمُ الاجْتِمَاعُ
فِيهَا مَعَ مَا فِيهِ
مِنَ التَّفَقُّهِ وَنَقْلِ
أَخْبَارِ الأَئِمَّةِ
عَلَيْهِمُ السَّلاَمُ
إِلَى كُلِّ صُقْعٍ
وَنَاحِيَةٍ كَمَا قَالَ
اللهُ عَزَّ وَجَلَّ: {□ □
□ □ □ □ □ □ □ □
□ □ □ □ □ □ ی ی}
{گ گ گ} فَإِنْ قَالَ
فَلِمَ أُمِرُوا بِحَجَّةٍ
وَاحِدَةٍ لا أَكْثَرَ
مِنْ ذَلِكَ. قِيلَ،
لأَنَّ اللهَ عَزَّ وَجَلَّ
وَضَعَ الْفَرَائِضَ
عَلَى أَدْنَى الْقَوْمِ

considering the weakest people. One of the obligatory deeds is to go on the °ajj pilgrimage, which is obligatory once in one's lifetime. God has encouraged the rich people to perform it as often as they can.[1]

قُوَّةً كَمَا قَالَ عَزَّ وَجَلَّ: **{ﯗ ﯘ ﯙ ﯚ}** يَعْنِي شَاةً لِيَسَعَ لَهُ الْقَوِيُّ وَالضَّعِيفُ وَكَذَلِكَ سَائِرُ الْفَرَائِضِ إِنَّمَا وُضِعَتْ عَلَى أَدْنَى الْقَوْمِ قُوَّةً وَكَانَ مِنْ تِلْكَ الْفَرَائِضِ الْحَجُّ الْمَفْرُوضُ وَاحِداً ثُمَّ رَغَّبَ بَعْدُ أَهْلَ الْقُوَّةِ بِقَدْرِ طَاقَتِهِمْ.

Characteristics of the Ahl al-Bayt's View of °ajj

It seems proper to refer, yet briefly, to the Ahl al-Bayt's view of the °*ajj* and their understanding of the role that this worship can play in the life of the Muslim nation in general and the virtuous community in particular. °*ajj*, in its capacity as a religious duty, unites the words of Muslims and expresses the concord and entity of the Muslim nation.

The following distinctive features can add to the general understanding of all Muslims regarding °*ajj*:

Great Interest

The Ahl al-Bayt (ʿa) took great interest in °*ajj*. They have discussed all the affairs and details of °*ajj* and given vivid explanations about its reality, history, excellence, value,

1- Shaykh al-¯ad£q, *`Uy£n Akhb¡r al-Ri¤¡* 1:126.

role, and goals. They have also discussed in detail the laws appertaining to the rites and categories of °*ajj* and presented the various problems and their solutions in the light of the laws of Islam.

By making a simple and swift comparison between the traditions of the Ahl al-Bayt (‘a) about °*ajj* and the traditions that are reported from others, we can obviously notice the difference. Comparatively, the number of traditions in which the Ahl al-Bayt (‘a) have discussed the questions of °*ajj* and transmitted, both directly and indirectly, the Holy Prophet’s words and deeds in this regard is quantitatively[1] and qualitatively many times as much as the traditions that are reported from the other Muslim schools in the same field.

The following two samples will confirm this obvious truth:

The tradition that the major Sunni reference books of °ad¢th report from Imam al-B¡qir (‘a) on the authority of J¡bir ibn `Abdull¡h al-An¥¡r¢ presents many details about the Holy Prophet’s last °*ajj* (known as the Farewell Pilgrimage) that cannot be found in any other tradition mentioned in these reference books. This tradition represents a jurisprudential basis for all Muslim schools of jurisprudence in the field of the laws of °*ajj*.[2]

Shaykh al-¯ad£q, through a valid chain of authority, has reported that Zur¡rah ibn A`yun once said to Imam al-¯¡diq (‘a), “May Allah accept me as ransom for you! I have

1- For instance, the author of *J¡mi` A¦¡di¢h al-Sh¢`ah* has cited eight hundred and thirty one traditions about the history, excellence, and general affairs of the °ajj.

2- Man¥£r `Al¢ N¡¥if, *al-T¡j al-J¡mi` lil-U¥£l* 2:153 as quoted from ¯*a¦¢¦ Muslim* and *Sunan Ab¢-D¡w£d*.

been asking you about the laws of °*ajj* for forty years and you have always given me answers."

The Imam (ʿa) answered:

بَـيْـتٌ حُجَّ إِلَـيْـهِ قَـبْلَ آدَمَ بِـأَلْـفَـيْ عَـامٍ تُـرِيـدُ أَنْ تُـفْـنِـيَ مَسَـائِـلَـهُ فِـي أَرْبَـعِـينَ عَـامـاً؟

A house to which pilgrimages were made two thousand years before the creation of Adam (ʿa)—do you expect that you can learn all about it in forty years only?[1]

This answer obviously shows the wide-ranging scope of the Holy Imam's practical interest in the topic of °*ajj*, just as they show their great interest in the historical aspect of this worship.

Comprehensiveness of the Devotional Content of °ajj

Not to speak of their vast concentration on °*ajj*, we notice that the Ahl al-Bayt (ʿa) also took much interest in the devotional contents of all of its rites and laws. We cannot find a performer of °*ajj* practicing any rite without a supplication or a litany before, during, or after it. More precisely, supplications and litanies accompany a performer of °*ajj* from the time he intends to perform °*ajj* until he returns home. Hundreds of traditions deal with this topic.[2]

In a coming chapter, we will discuss some details of the vast devotional contents of °*ajj*.

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 8:7, H. 12 as quoted from Shaykh al-¯ad£q's *man-l¡-ya¦¤uruhul-faq¢h*.

2- For instance, al-°urr al-`Amil¢, in *Was¡'il al-Sh¢`ah* 8:248-338 have dedicated sixty eight sections of his book to discussing the details of the °ajj.

Visiting the Holy Prophet (¥), the Holy Imams (‘a), and Places of Worship

Performers of °*ajj* complete this obligatory devotional act by visiting the Holy Prophet’s (¥) tomb and mosque—an act common to all Muslims.[1] However, the Holy Imams of the Ahl al-Bayt (‘a) have given this topic much more significance with regard to both quantity and quality.

With regard to quantity, they encourage their followers to visit the tombs of the Holy Imams (‘a) buried in the al-Baq¢` Cemetery: Imam °asan ibn `Al¢ (al-Mujtab¡), Imam `Al¢ ibn al-°usayn (Zayn al-`ªbid¢n), Imam Mu¦ammad ibn `Al¢ (al-B¡qir), and Imam Ja`far ibn Mu¦ammad (al-¯¡diq), peace be upon them all.

They also recommend visiting the tomb of Lady F¡§imah al-Zahr¡' (‘a)—the veracious and pure—the daughter of the Holy Prophet (¥). She is said to have been buried in her house[2] that is adjacent to the Holy Prophet’s Mosque.

1- Exceptions are the Wahh¡bis who deem forbidden preparing for visiting the Holy Prophet’s tomb. However, they deem it acceptable for those who are present at al-Mad¢nah. According to their laws, it is lawful to prepare oneself for visiting the Holy Prophet’s Mosque at Mad¢nah and then visiting the Holy Prophet’s tomb may come in the margin of visiting his mosque.

2- About the burial place of Lady F¡§imah al-Zahr¡' (‘a), there are many probabilities, the most apparent of which is that she was buried in her house. However, there is another probability that she was buried in al-Baq¢` Cemetery. The disagreement about the burial place of this veracious and pure lady resulted from the historical fact that she, owing to certain political reasons, willed her burial place to be unknown to people and specifically asked Imam `Al¢ (‘a), her husband, not to allow Ab£-Bakr and `Umar to participate in her funeral ceremony ⇨

In addition, the Holy Imams (ʻa) have recommended visiting the tombs of the Holy Prophet's wives, Lady F¡§imah bint Asad (Imam `Al¢'s mother), the other righteous companions of the Holy Prophet (¥), and the martyrs of the Battle of U¦ud, topping the list being °amzah ibn `Abd al-Mu§§alib, the Holy Prophet's (¥) uncle.

In addition to the previous, there is much interest in visiting mosques and other places where the Holy Prophet (¥) offered prayers and said supplications and particular places where historical events or bestowing of divine gifts took place. The following mosques top this list:

◊ **Mosque Qab¡**

◊ **Mosque al-*Fat¦***

◊ **Mosque al-Qiblatayn**

◊ **Mosque U¦ud**

◊ **Imam `Al¢ Mosque**

◊ **Salm¡n al-F¡rs¢ Mosque**

◊ **Lady F¡§imah al-Zahr¡' Mosque**

◊ **Mosque al-Ghum¡mah (the cloud)**

Other places the Holy Imams (ʻa) have recommended visiting are:

◊ **Ummu-Ibr¡h¢m's Chamber** (known as *mashrabat ummi-ibr¡h¢m*).

◊ **Al-Ab§u¦** in the holy city of Makkah where there are the tombs of Lady Khad¢jah (ʻa) (the Mother of the

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because she died without forgiving them. This fact has been reported by all Muslims.

Believers: the Holy Prophet's first wife and Lady F¡§imah al-Zahr¡''s mother), Ab£-±¡lib (‘a), and other righteous personalities of the early age of Islam.

◊ **Ab£-±¡lib's Col** (where the Holy Prophet (¥), along with his relatives from the Hashemites, were put under a harsh siege by the polytheists of Makkah at the beginning of his promulgation of Islam).

◊ **°ir¡' Cave** (where the Holy Prophet (¥) used to worship Almighty Allah secretly before he received the divine revelation).

◊ **Al-Arqam House** (where the first group of Muslims, led by the Holy Prophet (¥) met secretly to discuss the affairs of Islam).

◊ **D¡r al-Nidwah** (the place where the chiefs of Quraysh would meet to discuss the latest issues).

The Holy Imams (‘a) also recommended visiting all sites that were connected with the history of Islam and reminded Muslims of the dignity, honor, sacrifices, and difficulties that faced the divine mission of promulgating Islam to establish a good link between them and the great history of their religion. They hoped this would arouse their spirit of determination and renaissance, and create the qualities of independence, and self-respect in them.[1]

1- Unfortunately, it can be noticed that there is currently an attempt through well-organized campaigns to eradicate these traces and cast screens upon them. The perpetrators hope that by attracting attention away from these places they will succeed in making the pilgrims forget them.

With regard to quality, the Ahl al-Bayt (‘a) look at visiting the Holy Prophet (¥) and Imams (‘a) as perfection and completion of the ritual °*ajj*. Many traditions declare and confirm this fact openly. In this connection, Imam al-Ri¤¡ (‘a) is reported to have said:

إِنَّ لِكُلِّ إِمَامٍ عَهْداً فِي عُنُقِ أَوْلِيَائِهِ وَشِيعَتِهِ، وَإِنَّ مِنْ تَمَامِ الْوَفَاءِ بِالْعَهْدِ وَحُسْنِ الأَدَاءِ زِيَارَةَ قُبُورِهِمْ. فَمَنْ زَارَهُمْ رَغْبَةً فِي زِيَارَتِهِمْ وَتَصْدِيقاً بِمَا رَغِبُوا فِيهِ كَانَ أَئِمَّتُهُمْ شُفَعَاءَهُمْ يَوْمَ الْقِيَامَةِ.

The disciples and followers of every Imam (‘a) are connected to him with a binding covenant that they must fulfill. Among the items of an excellent fulfillment of these covenants is indeed the visiting of the Imams' (‘a) tombs. Hence, if one visits their tombs willingly and with the intention of accomplishing their desire, the Imams (‘a) will intercede for that person on the Day of Resurrection.[1]

Ism¡`¢l ibn Mahr¡n has reported Imam al-¯¡diq (‘a) as saying:

إِذَا حَجَّ أَحَدُكُمْ فَلْيَخْتِمْ حَجَّهُ بِزِيَارَتِنَا؛ لأَِنَّ ذَلِكَ مِنْ تَمَامِ الْحَجِّ.

Any one of you who goes on °ajj must conclude his °ajj by visiting us because this is the finalization of °ajj.[2]

Imam `Al¢, the Commander of the Faithful (‘a), is reported to have said:

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:116, H. 1.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 14:324, H. 1.

أَتِمُّوا بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ حَجَّكُمْ إِذَا خَرَجْتُمْ إِلَى بَيْتِ اللهِ؛ فَإِنَّ تَرْكَهُ جَفَاءٌ وَبِذَلِكَ أُمِرْتُمْ، وَأَتِمُّوا بِالْقُبُورِ الَّتِي أَلْزَمَكُمُ اللهُ عَزَّ وَجَلَّ زِيَارَتَهَا وَحَقَّهَا، وَاطْلُبُوا الرِّزْقَ عِنْدَهَا.

When you go on pilgrimage to the House of Allah, finalize your °ajj by visiting the Messenger of Allah (¥) because to avoid doing this is a type of alienation from him, while you are ordered to avoid alienating yourself. Also, finalize your °ajj by visiting the tombs that Almighty Allah has ordered you to visit and to carry out your duties towards them. Seek sustenance at these tombs.[1]

In *al-K¡f¢*, Shaykh al-Kulayn¢ has reported Imam al-B¡qir (‘a) as saying

تَمَامُ الْحَجِّ لِقَاءُ الإِمَامِ.

The acme of °ajj is to visit the Imam (‘a).[2]

Identifying the General Political Attitude

Imitating the Holy Prophet (¥) and following the instruction of the Holy Qur'¡n, the Ahl al-Bayt (‘a) made sure that the season of °*ajj* took the form of an annual meeting held by Muslims in order to declare their general political attitude and the most important situations that are related to all Muslims.

Historically, in the first year of their °*ajj* after the conquest of Makkah, *S£rah Bar¡'ah* (*al-Tawbah*, No. 9) was revealed. The Holy Qur'¡n and the Holy Prophet (¥) declared a release from all obligations towards the

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 97:139, H. 2.
2- Shaykh al-Kulayn¢, *al-K¡f¢* 4:549, H. 2.

polytheists. This was one of the most significant political attitudes demonstrated by Islam.

In the last season of °*ajj* led by the Holy Prophet (¥) and known as the ¦*ijjat al-wad¡`* (Farewell Pilgrimage), the Holy Prophet (¥) delivered a sermon that included all political and social attitudes of Muslims.

At the end of his last °*ajj*, he declared the future leadership as Imam `Al¢'s and the Muslims' duty towards him. This declaration, which took place in a region called Khumm Spring (i.e. Ghad¢r), the Holy Prophet (¥) openly declared:

أَيُّهَا النَّاسُ، مَنْ كُنْتُ مَوْلاَهُ فَهَذَا عَلِيٌّ مَوْلاَهُ. اَللَّهُمَّ وَالِ مَنْ وَالاَهُ، وَعَادِ مَنْ عَادَاهُ، وَانْصُرْ مَنْ نَصَرَهُ، وَاخْذُلْ مَنْ خَذَلَهُ، وَأَحِبَّ مَنْ أَحَبَّهُ، وَأَبْغِضْ مَنْ أَبْغَضَهُ.

O people, whoever has taken me as master, `Al¢ is now his master. O Allah, (please) be the friend of him who takes `Al¢ as master, be the opponent of him who antagonizes `Al¢, give victory to him who supports `Al¢, disappoint him who disappoints `Al¢, love him who loves `Al¢, and hate him who hates `Al¢.[1]

This event is unanimously reported by all Muslims.

The aforementioned traditions on the goals of °*ajj* also indicate this particular goal and practical outline. Of course, this goal is naturally imposed by the devotional act of °*ajj* and this annual gathering which is attended by select individuals of the Muslim nation as well as those who are financially capable of performing this religious duty.

1- H¡shim Ma`r£f al-°asan¢, *U¥£l al-Tashayyu`*, pp. 39.

Meeting the Imam and the Leadership of the Muslim Community

The Ahl al-Bayt (‘a) emphasized meeting and visiting the Imam (‘a) during the season of °*ajj* in order to get his advice and guidance and to become acquainted with the detailed attitudes towards various issues that concern Muslims. These meetings also intended to provide the Imam (‘a) with a review of the activities of the faithful believers, their problems and common and private questions in addition to other affairs necessitated by the direct connection between the leader and the subjects with regard to the Muslim society and the process of building a virtuous community inside this society.

In this regard, Shaykh al-Kulayn¢ and Shaykh al-¯ad£q have reported through a valid chain of authority that Imam al-B¡qir (‘a) said:

إِنَّمَا أُمِرَ النَّاسُ أَنْ يَأْتُوا هَذِهِ الأَحْجَارَ فَيَطُوفُوا بِهَا، ثُمَّ يَأْتُونَا فَيُخْبِرُونَا بِوِلاَيَتِهِمْ وَيُعْرِضُوا عَلَيْنَا نَصْرَهُمْ.

The people have been ordered to come to these stones and circumambulate them so that they can then come to us to show their loyalty to us and offer their support for us.[1]

Many other traditions have spoken of the same topic. This proves the significance of meeting the Imam (‘a), which is an organizational trend in the process of building a virtuous community, during this blessed devotional system, considering it one of the devotional acts a faithful believer is required to do.

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 10:252, H. 1; Shaykh al-Kulayn¢, *al-K¡f¢* 4:549, H. 1.

Moreover, this organizational trend is in reality an Islamic principle that has been put into practice by the Ahl al-Bayt (‘a) in setting up the system of building a virtuous community.[1] In plain words, the attachment of the people to their religious leadership and their commitment to the covenants and pledges that they make with their leadership (which may take various forms including following the guidelines, carrying out the commands, and giving complete support to the leadership) is actually one of the principles of Islam to which the Holy Qur'¡n (‘a) has called, saying:

O you who believe, answer the call of Allah and His Messenger when he calls you to that which gives you life. Know that Allah intervenes between man and his heart and that to Him you shall be gathered. (8:24)

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Referring to the same tradition, al-Nas¡'¢ reports the Holy Prophet (¥) as saying, "The best and most comprehensive kind of *jihad* is to make a pilgrimage to the Holy House."[1]

Thus, al-Nas¡'¢ generalizes this ruling to include the old, the children, the weak, and women.

In this connection, the Ahl al-Bayt (‘a) have given a broader view to the ritual °*ajj* from this angle that it includes all the individuals of the virtuous community who may face exceptional circumstances that prevent them from carrying out the duty of *jihad* for legal and moral reasons. This view stems from the Ahl al-Bayt's attempt to maintain the idea and spirit of *jihad* and to declare the necessity of practicing this sort of devotional act under all conditions. Of course, this concept is founded on the understanding of the Ahl al-Bayt of the Holy Prophet's situation and content of this devotional duty.

The partisans of the Ahl al-Bayt (‘a) and the individuals of the virtuous community came under exceptional political circumstances because the tyrannical rulers would wage unjustified campaigns against people for no reason other than gaining a dominant influence over them, making more profit, and levying more financial taxes. This matter reached its climax when some rulers of the Umayyad dynasty refused to accept the conversion to Islam of some Christians so as not to be deprived of the tributes those people would pay as long as they were non-Muslims.[2]

Declaring their religion-based attitude to such practices, the Ahl al-Bayt (‘a) disallowed the individuals of the virtuous

1- Man¥£r `Al¢ N¡¥if, *al-T¡j al-J¡mi` lil-U¥£l* 2:106-107.
2- This subject is a critical historical issue that should be discussed on other occasions.

community to participate in such campaigns even though this attitude had a negative spiritual influence on the virtuous community since it deprived them of gaining the moral outcomes of carrying out the religious duty of *jihad* (struggle for the sake of Almighty Allah).

As a substitute, the Ahl al-Bayt (‘a) advised their followers to go for °*ajj* as frequently as possible because the practice of °*ajj* would compensate for the spiritual, educational, and ethical fruits of *jihad* of which they were deprived because of the political circumstances of those days. Of course, this concept is also founded on their understanding of the Holy Prophet’s tradition.

In the beginning of our discussion of °*ajj*, we have referred to the validly reported tradition of Imam al-¯¡diq (‘a) who quotes the Holy Prophet (¥) as saying:

°*ajj* is one of the two *jihad*s. It is the *jihad* of the weak.

Commenting on this saying, Imam al-¯¡diq (‘a) said:

We are the weak.[1]

According to another tradition, Imam al-¯¡diq (‘a) has said:

نَحْنُ وَشِيعَتُنَا الضُّعَفَاءُ.

Our Sh¢`ah and we are the weak.

These two texts may shed some light on this special situation and understanding of the Ahl al-Bayt (‘a) with regard to the relationship between *jihad* and °*ajj*—an understanding that can be made clearer through the following texts:

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 8:77, H. 2 as quoted from Shaykh al-Kulayn¢, *Fur£` al-K¡f¢*.

1. Ja`far ibn Mu¦ammad ibn Qawlawayh has reported Imam al-B¡qir (‘a) as saying:

الْجِهَادُ أَفْضَلُ الأَشْيَاءِ بَعْدَ الْفَرَائِضِ فِي وَقْتِ الْجِهَادِ، وَلاَ جِهَادَ إِلاَّ مَعَ الإِمَامِ.

When its time comes, jihad is the best of all things save the ritual prayers. However, no jihad is permissible except under the pennon (or the command) of an Imam.[1]

2. Al-Kulayn¢ and others have reported through a valid chain of authority that Imam al-¯¡diq (‘a) said:

`Abbid al-Ba¥r¢, on his way to Makkah, met Imam `Al¢ Zayn al-`ªbid¢n (‘a) and said, “O `Al¢, you have left *jihad*, escaping its difficulty, and come to °*ajj* and its easiness. Almighty Allah says, “Surely, Allah has bought of the believers their persons and their property for this, that they shall have Paradise. They fight in Allah's way, so they slay and are slain—a promise which is binding on Him in the Torah, the Gospel, and the Qur'¡n. And who is more faithful to his covenant than Allah? Rejoice therefore in the pledge, which you have made. And that is the mighty achievement. (9:111)”

Imam Zayn al-`ªbid¢n (‘a) commented, “You may recite what comes next.”

So, the man recited, “They who turn to Allah, who serve Him, who praise Him, who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah. And give good news to the believers. (9:112)”

The Imam (‘a) thus commented, “If we find persons enjoying these characteristics, we will definitely leave °*ajj*

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 8:83, H. 17.

and practice *jihad* with them because it will then be better than °*ajj*."[1]

According to another form of the tradition, Imam Zayn al-`[a]bid¢n (‘a) said, "If such people appear, we will never prefer anything to *jihad*."[2]

A reference to this situation of the Holy Imams (‘a) has been previously made within the discussion of *jihad*.

3. Imam al-¯¡diq (‘a) is validly reported to have quoted Imam `Al¢ (‘a) as saying:

لاَ يَخْرُجُ الْمُسْلِمُ فِي الْجِهَادِ مَعَ مَنْ لاَ يُؤْمَنُ عَلَى الْحُكْمِ، وَلاَ يُنْفِذُ فِي الْفَيْءِ أَمْرَ اللهِ عَزَّ وَجَلَّ؛ فَإِنَّهُ إِنْ مَاتَ فِي ذَلِكَ الْمَكَانِ كَانَ مُعِيناً لِعَدُوِّنَا فِي حَبْسِ حَقِّنَا وَالإِشَاطَةِ بِدِمَائِنَا، وَمِيتَتُهُ مِيتَةٌ جَاهِلِيَّةٌ.

A Muslim must not participate in jihad with one who cannot be regarded as a just ruler and who does not apply the laws of Almighty Allah to the spoils of war. If one violates this order and then dies in that place, he will definitely be determined as having supported our enemies in confiscating our dues and shedding our blood. Thus, he will die the same death of those who have not accepted Islam.[3]

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:32, H. 3.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:34, H. 6.
3- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:34, H. 8.

THE COURSE OF THE DEVOTIONAL ACTS DURING THE ḤAJJ SEASON

The devotional acts of °*ajj* are the following:

Devotional Acts Attached to the Rites of °*ajj*.

Devotional Acts on the Day of `Araf¡t.

Devotional Acts on the First Ten Days of Dhu'l-°ijjah.

Devotional Acts on the *Tashr¢q* Days.

The Devotional Acts Attached to the Rites of °ajj

Jurisprudents have mentioned some etiquettes and recommended acts to be practiced in the midst of carrying out the obligatory rites of °*ajj*. Such etiquettes and acts include ritual bathing, prayers, supplications, and litanies. The most eminent of them are:

1. While preparing oneself for entering into the state of *I¦r¡m*, it is recommended to clean the body from dirt, trim the nails, remove the hairs of the armpits and pubes, and clip the moustache. For those who intend to perform the ritual °*ajj*, it is recommended, in addition to all these, to comb the hair of the head and the beard from the first day of Dhu'l-°ijjah.

It is further recommended to bathe oneself ceremonially before entering into the state of *I¦r¡m* and to say a special supplication during the bathing and while putting on the uniform or *I¦r¡m*.

Before entering into the state of *I¦r¡m*, it is also recommended to offer a prayer, be it an obligatory or a six or two-unit supererogatory prayer. Another special supplication is said immediately before entering into the state of *I¦r¡m*.

In addition to uttering the obligatory statement of *Talbiyah*, it is recommended to add other statements comprising words praising Almighty Allah and words beseeching Him. It is also recommended to repeat the statement of *Talbiyah* at different places and on different conditions until the houses of Makkah can be seen.

2. Upon entering the Holy Precinct, which is a vast circular area surrounding the holy city of Makkah, it is recommended to get off whatever one is riding, perform ritual bathing, take off the shoes, and say a special supplication.

3. For entering the city of Makkah and the Sacred Mosque, it is recommended to bathe oneself ceremonially. At the door of the mosque, it is recommended to offer salutations to the Holy Prophet and Prophet Abraham, peace be upon them both, mention the Name of Almighty Allah through a special formula, praise Him by saying another special formula, and turn the face towards the Holy Ka`bah while uttering a third special formula of supplication.

4. Upon approaching the Black Stone, it is recommended to say certain litanies and supplications. Likewise, it is recommended to beseech Almighty Allah and say more litanies, invocations of blessings upon the Holy Prophet (¥) and a special supplication while kissing the Black Stone.

5. During the ritual circumambulation, there are special supplications to be said on each round and at certain places. These include the gate of the Holy Ka`bah, the corner of the Ka`bah facing Yemen (known as *al-Rukn al-Yam¡n¢*), the Black Stone, the backside of the Ka`bah, the flipside of

the gate of the Ka`bah,[1] and °ijr Ism¡`¢l, (the fence built by Prophet Ishmael (‘a) around the tomb of his mother).

6. Upon accomplishing *¯al¡t al-±aw¡f* (the Circumambulation Prayer), it is recommended to thank and praise Almighty Allah, invoke His blessings upon the Holy Prophet and his Household (¥), and supplicate to Him while prostrating.

7. Upon drinking water from Zamzam Spring, it is recommended to say a special supplication and pour a little amount of that water on the head, belly, and back.

8. Upon performing the ritual running between al-¯af¡ and al-Marwah, it is recommended to say some special litanies, invocations of blessings upon the Holy Prophet and his Household (¥), and supplications. It is also recommended to recite certain chapters of the Holy Qur'¡n on al-¯af¡ and al-Marwah and while running between them.

1- Also called *al-Multazam* and *al-Muta`awwadh*, this place, which is commonly known as *al-Mustaj¡r* (the place of seeking aid) is situated before al-Rukn al-Yam¡n¢ and directly behind the gate of the Holy Ka`bah. It is the place wherefrom Lady F¡§imah bint (daughter of) Asad entered the Holy Ka`bah and gave birth to Imam `Al¢ (‘a). Many traditions have conveyed the merits of this place. Imam `Al¢ (‘a) is reported to have said, “At al-Multazam, you should confess to Almighty Allah all of your sins that you can recollect. As for the sins you may have forgotten, you should express them by saying, ‘(please) forgive all our sins, including those, which Your keeper-angels recorded, but we have now forgotten.’ Verily, whoever confesses his sins at this place, mentions them, and prays to Almighty Allah to forgive him, it will be incumbent upon Almighty Allah to forgive him.” [*Translator*]

9. The same recommended acts that are done at entering into the state of *I¦r¡m* for the *°ajj* may be repeated for the *I¦r¡m* of the *`Umrah*. The only difference is that entering into the state of *I¦r¡m* for performing *`Umrah* may be followed by saying certain supplications while heading for Min¡ and on the way to Mount `Araf¡t. At Min¡, it is recommended to spend the whole night in devotional acts, especially at al-Kh¢f Mosque. There is also another special supplication to be said while heading for Mount `Araf¡t.

10. In the second section, the devotional acts and etiquettes practiced on the Day of `Afar¡t will be mentioned, because some of these acts are practiced on this day by both performers of *°ajj* and *`Umrah*.

11. At the Holy Monument, it is recommended to say a supplication at the red dune that lies to the right side of the road, slow down one's steps, and spend the Night of `«d al-A¤¦¡ in acts of worship and supplications.

In this regard, a ¦ad¢th reads:

If possible, try to spend the whole night in acts of worship, because as reported, the gates of heaven remain open on this night because of the voices of the believers who buzz like bees. On this night, Allah, Majestic be His praise, says, "I am your Lord and you are My servants. You have fulfilled your duties towards Me; therefore, it is incumbent upon Me to respond to you." Thus, He excuses whoever He wishes and forgives whoever He wishes on this night.[1]

In addition, there are some supplications reported to be said on the Night of `Araf¡t.

Immediately after the obligatory dawn prayer, it is recommended to praise and thank Almighty Allah,

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1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 10:44, H. 1.

enumerate any amount possible of His graces and favors, invoke His blessings upon the Holy Prophet and his Household, and then say a supplication dedicated to this time.

It is also recommended to run about one hundred steps at *W¡d¢ Mu¦assar* (a valley lying on the way between Jam` and Min¡) and then say a special supplication while running there.

12. Upon stoning the large statue along with the other statutes representing Satan, it is recommended to be ritually pure, say a special supplication while collecting the pebbles, say the *takb¢r* statement while throwing them along with a special supplication, and say another special supplication on the way back to Min¡.

13. Upon offering and slaughtering an animal, it is recommended to say a special supplication and to undertake the process of slaughtering or, if this is not possible, put the knife on the neck of the animal and put the hand on the slaughterer's hand.

14. Upon having one's hair shaved or cut short, it is recommended to say a special supplication.

15. Upon performing the ritual circumambulation for *°ajj*, it is recommended to do the acts that have been previously cited for performing the ritual circumambulation for *`Umrah*. In addition, it is recommended to say a special supplication while standing at the door of the Sacred Mosque before starting this rite.

16. There are more recommended acts to be done by a performer of *°ajj* during his/her residence in Makkah. These acts can be summed up as follows:

a) It is recommended to mention Almighty Allah as frequently as possible.

b) It is recommended to recite as many chapters of the Holy Qur'¡n as possible or recite it entirely during one's residence in this city.

c) It is recommended to drink from the water of Zamzam Spring and say a special supplication thereat.

d) It is recommended to catch as many glimpses as possible of the Holy Ka`bah, for a great reward is obtained from this act.

e) It is recommended to circumambulate the Holy Ka`bah seven rounds ten times a day: three at the first hour of night, three at the last hour of it, two immediately after dawn, and two immediately after midday.

f) It is recommended to circumambulate the Holy Ka`bah sixty-three times during residence in Makkah. If this is not possible, then fifty-two rounds will be sufficient. If this is not possible either, then one may circumambulate any number of rounds possible.

g) It is recommended to enter inside the Holy Ka`bah, bathe oneself ritually before doing so, say a special supplication while entering, offer prayers, offer another special two-unit prayer, offer prayers at the four corners of the Ka`bah followed by a special supplication, and repeat the *takb¢r* statement and a special supplication while leaving.

h) It is recommended to do another circumambulating, which is called the Farewell Circumambulation, when preparing oneself for leaving Makkah. Following this, it is recommended to kiss the Black Stone, praise and thank Almighty Allah, invoke His blessings upon the Holy Prophet and his Household, and say a special supplication.

For acquaintance with the details of all these acts, the reader should refer to books on the rites and laws of °*ajj*.[1]

The course presented demonstrates the wide scope of the contents of °*ajj* as viewed by the Ahl al-Bayt (ʿa)—a course that cannot be found in any other Muslim school.

1- The translator of this book has compiled a guide book on the laws and rites of °ajj and `Umrah in English language. This book is entitled *The Rites of Makkah and Mad¢nah, with some general laws of °ajj and `Umrah*, compiled by Badr Shahin, published by Ansariyan Publications. [*Translator*]

THE DEVOTIONAL ACTS ON THE DAY OF `ARAFĀT

The Day of `Araf¡t, the ninth of Dhu'l-°ijjah, has a special significance and value in Islam as does the night preceding it, which is a blessed night on which repentance is accepted, supplications responded to, and acts of obedience to Almighty Allah awarded the reward of one hundred and seventy years of worship.

Almighty Allah has called His servants to obey and serve Him on this day, stretching before them the tables of His kindness and magnanimity. On this day too, Satan is more humble, despised, driven away, and angry than any other day. The Day of `Afar¡t is thus a day of supplication and imploration.[1]

It has been narrated that Imam Zayn al-`ªbid¢n (ʻa), on the ninth of Dhu'l-°ijjah, heard someone begging people for help. He (ʻa) said to him, "Woe is you! Are you begging other than Almighty Allah on such a day while even fetuses in wombs are expected to be included in His mercy on this day and become delighted?"

For this day, there is a wide-ranging course of devotional acts and rites. All these acts and rites are to be practiced during the ritual halting on Mount `Araf¡t during the °*ajj* season. However, some traditions show them to also be practiced by other people in their own countries, especially those visiting Imam °usayn's tomb about which a tradition holds that Almighty Allah looks at the visitors of Imam °usayn's tomb on the ninth of Dhu'l-°ijjah before he looks at the performers of °*ajj* who are standing on Mount `Araf¡t.

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 253 & 258.

Likewise, ±al¦ah ibn Zayd has reported on the authority of Imam al-B¡qir (‘a) on the authority of his father on the authority of Imam `Al¢ (‘a) who said:

لاَ عَرَفَـــــــــةَ إلاَّ بِـمَكَّةَ، وَلاَ بَـــأْسَ أَنْ يَـجْتَـمِعُـوا فِـي الأَمْصَـــارِ يَـــوْمَ عَرَفَـةَ يَـدْعُونَ اللهَ.

The Day of `Arafit should not be celebrated anywhere save Makkah. It is however not objectionable for the people of a country to gather on this day and supplicate before Almighty Allah.[1]

Rites on the Night before the Day of `Araf¡t

Shaykh al-Qumm¢ has cited a course of the rites on the night preceding the Day of `Araf¡t, which will be cited hereinafter, albeit briefly:

Supplications

It has been reported that whoever says the following supplication on the night preceding the Day of `Araf¡t, as well as on Thursday nights, will have all his/her sins forgiven by Almighty Allah:

اللَّهُمَّ يَـا شَـاهِدَ كُـلِّ نَـجْوَى وَمَـوْضِعَ كُـلِّ شَكْوَى...

O Allah Who witnesses all secrets of hearts, Who is the object of all complaints...

This supplication holds highly regarded contents, including statements praising and thanking Almighty Allah, recollection of His signs, and beseeching Him in the name of these signs to grant requests of this world and the next.

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 10:32, H. 2.

Litanies

Highly recommended is repeating one thousand times the Four Statements of Glorification (*al-Tasb¢¦¡t al-Arba`ah*).

Visiting Imam °usayn (‘a)

It is highly advisable to visit the tomb of Imam °usayn (‘a) this night.

Rites on the Day of `Araf¡t

Ritual Bathing

It is recommended to perform ritual bathing at midday.

Visiting Imam °usayn (‘a)

It is highly recommended to visit the tomb of Imam °usayn (‘a) and address him with a special formula of *ziy¡rah.*

Prayers

It is recommended to offer a two-unit prayer in each unit of which *S£rah al-F¡ti¦ah* is recited once and *S£rah al-Taw¦¢d* repeated fifty times. This prayer, which is offered after the obligatory afternoon prayer and before beginning the supplications of this day, should be offered outdoors.

Fasting

Those who will not faint as a result of uttering many supplications on this day are recommended to fast. Of course, this act does not include those performing the rite of halting on Mount `Araf¡t because travelers are exempted from fasting.

Litanies

Many formulas of litanies are reported for this day. One of these is the litany of praising Almighty Allah, glorifying Him, and professing Him as the One and Only God and as the Greatest of all, using all the expressions mentioned in the Holy Qur'¡n.

Supplications

Too many are the supplicatory formulas that are reported to be said on the Day of `Araf¡t. However, the most significant, magnificent, and comprehensive of all these is Imam °usayn's supplication on the Day of `Araf¡t—a marvelous supplicatory formula that he (‘a) recited one day in the midst of a group of people during the last hours of the Day of `Araf¡t. This supplication, which is considered singular in its form and eloquence, includes highly regarded contents.

The supplication of Imam Zayn al-`ªbid¢n (‘a) on this Day is another wonderful formula. This supplication is mentioned in *al-¯a¦¢fah al-Sajj¡diyyah* under prayer No. 47.

Personal Supplications

On this day, it is highly recommended to pray to Almighty Allah for the good of one's brothers-in-faith and relatives, especially parents.

Actually, the devotional acts dedicated to this day, cover all the hours of this day.

THE DEVOTIONAL ACTS
ON THE FIRST TEN DAYS OF DHU'L-ḤIJJAH

For the first ten days of Dhu'l-°ijjah, a set of both particular and general devotional acts are reported. The Holy Prophet (¥) is reported to have said that nothing is more desirable to Almighty Allah than practicing acts of worship on these ten stated days. Of course, the tenth day is the Day of `«d al-A¤¦¡. The summary of these devotional acts can be presented as follows:

Fasting

It is highly recommended to fast during the first nine[1] days of Dhu'l-°ijjah, for it is equal in reward to fasting during one's whole lifetime.

Prayers

Between the obligatory sunset and early night prayers on these days, it is recommended to offer a two-unit prayer in each unit of which *S£rah al-F¡ti¦¡ah, S£rah al-Taw¦¢d,* and the following verse (7:142) are recited once:

We appointed with Moses a time of thirty nights and completed them with ten more, so the appointed time of his Lord was a complete forty nights. Moses said to his brother Aaron: Take my place among my people, act well, and do not follow the way of the mischief-makers. (7:142)

ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ

1- It is of course unlawful to observe fasting on the tenth of Dhu'l-°ijjah, because it is a feast day (i.e. `«d) and all feast days are forbidden to fast according to the laws of Islam. [*Translator*]

Supplications

On these days, it is recommended to say the special supplication that is reported by Shaykh al-±£s¢ and Sayyid Ibn ±¡w£s from Imam al-¯¡diq (‘a) in addition to other supplications that are reported to have been gifted by Archangel Gabriel to Prophet Jesus, the son of Mary, peace be upon them.

Litanies

A special formula of litany that is reported from Imam `Al¢ (‘a) is recommended to be said on these days.

It is worth mentioning that there are other special acts to be done on the first day of Dhu’l-°ijjah exclusively.[1]

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 251-252.

THE DEVOTIONAL ACTS ON THE TASHRĪQ DAYS

The *Tashr¢q* Days[1] (the 11th, 12th, and 13th of Dhu'l-°ijjah) are the three days that follow `«d al-A¤¦¡. There are certain devotional acts that are common to the Day of `«d A¤¦¡ and the *Tashr¢q* Days. The most important of these acts is the rite of stoning the three statutes (*jamarah*), which is an obligatory rite for the performers of °*ajj*. Besides, there are other recommended acts to be done on these days:

Offering an Animal in Sacrifice

It is recommended to slaughter an animal in sacrifice on `«d al-A¤¦¡ although it is also lawful for those who are not participating in the °*ajj* season to offer such animals on the eleventh and twelfth days, or the thirteenth day at Min¡.

Litany

It is recommended to repeat the famous statements of *takb¢r* specified for this occasion. These statements are as follows:

Allah is the Greatest. Allah is the Greatest. There is no god save Allah. Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. All praise be to Allah. Allah is the

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لاَ إِلٰـهَ إِلاَّ اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

1- The *Tashr¢q* (brightened) days are given this name either because the meat of the sacrificed animals shines on these days when left under sunlight in order not to decay or because these animals should be offered for the sake of Almighty Allah and not slaughtered before sunrise. (Quoted from Fat¦ull¡h A¦mad, *Mu`jam Alf¡¨ al-Fiqh al-Ja`far¢*, pp. 78) [*Translator*]

ٱللّٰه اَكْبَرُ ٱللّٰه اَكْبَرُ وَللّٰه ٱلْحَمْدُ ٱللّٰه اَكْبَرُ عَلَىٰ مَا هَدَانَا ٱللّٰه اَكْبَرُ عَلَىٰ مَا رَزَقَنَا مِنْ بَهِيمَةِ ٱلاَنْعَامِ وَٱلْحَمْدُ لِلّٰه عَلَىٰ مَا اَبْلاَنَا .

Greatest for He has guided us (to the right path). Allah is the Greatest for He has endued us with the cattle quadrupeds. All praise be to Allah for the graces He has given us.

For those performing the °*ajj* rites, it is recommended to repeat these statements beginning with the obligatory afternoon prayer on `«d al-A¤¦¡ up to the thirteenth of Dhu'l-°ijjah after performing the obligatory and supererogatory prayers at Min¡.

For those who are in their homelands, it is recommended to repeat these statements until the dawn of the twelfth of Dhu'l-°ijjah.

Chapter Two:
Untimed Acts Of Worship

Prelude

1. General Prayers

2. General Fasting

3. Supplicatory Prayers

4. Litanies (Dhikr)

5. Jihad

PRELUDE

The untimed acts of worship are not dedicated to a certain time but can be practiced at any time according to one's special circumstances and personal choice, or whenever the qualifications of their obligation or recommendation are met. For instance, although *jihad* is an obligatory act of worship, it is not dedicated to a certain time; rather, it is associated with its necessity and the fulfillment of its conditions.

This chapter will be dedicated to discussing five untimed acts of worship only: prayer, fasting, supplication, remembrance (*dhikr*), and *jihad*.

As for the other devotional acts, some of them have been previously discussed. For instance, almsgiving and paying the *zak¡t* (poor-rate) and *khumus* (one-fifth) taxes have been discussed in the section on the economic system of the virtuous community. Kind treatment and manners have been discussed in the section regarding the general system of social relations.

As for enjoining the right and forbidding the wrong, which are among the most important obligations and duties in Islam, their laws can be found within the laws and Islamic view of *jihad* since they are part of the devotional acts that contribute to maintaining worship and religious laws. They are therefore related to the issues of the supreme religious authority (*wil¡yah*), as has been previously confirmed.

In the first chapter of this volume devotional acts in their capacity as particular to certain times have been discussed. In this chapter, we will discuss untimed devotional acts.

PRAYER

In the Holy Qur'¡n, prayer (*¥al¡t*) is considered the most important devotional act in Islam. It is described as the pillar of religion and if it is accepted, everything else will be accepted correspondingly; however, if it is rejected, everything else will be rejected.[1] Prayer also restrains one from indecency and evil. According to some traditions, those who neglect performing the ritual prayers on purpose are ascribed to disbelief (*kufr*).

Hundreds of traditions have been reported concerning the merits of performing prayers, the necessity of establishing them regularly, their outcome, the logic for legislating the prayers, and the method of performing them, as well as many other issues generally related to prayers. Therefore, to discuss all these issues would require an independent, voluminous book.

In our previous discussion of the daily ritual prayers, we cited some traditions. Now, let us cite some more traditions on this topic:

About the merit of prayer, Mu`¡wiyah ibn Wahab is validly reported to have asked Imam al-¯¡diq (‘a) about the best deed through which the servants of Allah can seek nearness to Him and which represents the best ever deed in His sight.

The Imam (‘a) answered:

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 3:20, S.8, H. 6, 10, and 13.

مَا أَعْلَمُ شَيْئاً بَعْدَ الْمَعْرِفَةِ أَفْضَلَ مِنْ هَذِهِ الصَّلاَةَ. أَلاَ تَرَى أَنَّ الْعَبْدَ الصَّالِحَ عِيسَى بْنَ مَرْيَمَ عَلَيْهِ السَّلاَمُ قَالَ: (وَأَوْصَانِي بِالصَّلاَةِ وَالزَّكَاةِ مَا دُمْتُ حَيّاً).

After recognition of Almighty Allah, I do not know of any thing better than prayer. Have you not noticed that the righteous servant, Jesus the son of Mary, (‘a) says, “He has enjoined on me prayer and the poor-rate as long as I live. (19:31)”[1]

Making recommendations to his companions, Imam `Al¢ (‘a) is reported to have said the following about prayer:

تَعَاهَدُوا أَمْرَ الصَّلاَةِ، وَحَافِظُوا عَلَيْهَا، وَاسْتَكْثِرُوا مِنْهَا، وَتَقَرَّبُوا بِهَا، فَإِنَّهَا {ﷺ ﷺ ﷺ} أَلاَ تَسْمَعُونَ إِلَى جَوَابِ أَهْلِ النَّارِ حِينَ سُئِلُوا: {□ □ □ □

remain on him?" Those believers recognize its value that neither the adornment of property nor the coolness of the eyes produced by children, can turn away from. Allah, the Glorified, says, "(Those) men (are believers) whom neither merchandise nor any sale diverts from the remembrance of Allah, and constancy in prayer, and paying the poor-rate..." Even after receiving assurance of Paradise, the Messenger of Allah—peace and blessing of Allah be upon him and his descendants—used to exert himself in prayer. After he was given the glad tidings of being allowed into Paradise by Allah's command, "And enjoin prayer on your followers and adhere steadily to it," the Holy Prophet (¥) used to enjoin his followers to prayer and exert himself to offer it.[1]

يَغْتَسِلُ مِنْهَا فِي الْيَوْمِ وَاللَّيْلَةِ خَمْسَ مَرّات، فَمَا عَسَى أَنْ يَبْقَى عَلَيْهِ مِنَ الدَّرَنِ؟ وَقَدْ عَرَفَ حَقَّهَا رِجَالٌ مِنَ الْمُؤْمِنِينَ الَّذِينَ لاَ تَشْغَلُهُمْ عَنْهَا زِينَةُ مَتَاع، وَلاَ قُرَّةُ عَيْن مِنْ وَلَد وَلاَ مَال، يَقُولُ اللهُ سُبْحَانَهُ: {ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ}. وَكَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ نَصِباً بِالصَّلاَةِ بَعْدَ التَّبْشِيرِ لَهُ بِالْجَنَّةِ، لِقَوْلِ اللهِ سُبْحَانَهُ: {ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ}، فَكَانَ يَأْمُرُ بِهَا أَهْلَهُ وَيَصْبِرُ عَلَيْهَا نَفْسَهُ.

There are certain conditions and etiquettes with regard to the performer of prayers, his or her dress, the place of performing the prayer, and the place of prostration. However, the most important of these conditions are the following:

The body, dress, and place of prostration of a performer of prayer must be ceremonially pure (i.e. *§¡hir*).

1- *Nahj al-Bal¡ghah*, Sermon No. 197.

A prayer must be preceded by ceremonial purity that is attained through ritual ablution (i.e. *wu¤£'*) or ritual bathing (i.e. *ghusl*).

The place of performing the prayer must be legal (i.e. it must not be usurped or confiscated).

The dress of a performer of prayer must not be made of silk, gold, or the skin of an animal whose flesh is forbidden to eat or the skin of a corpse.

In addition, there are many rulings appertaining to prayer and mentioned in detail in the books on the practical laws of Islam written by jurisprudents and known as *Ris¡lah*.

The Untimed Recommended Prayers

Let us first refer to the obligatory prayers in the following list:

1. Daily obligatory prayers: the dawn (*fajr* or *¥ub¦*) prayer, the midday (*¨uhr*) prayer, the afternoon (*`a¥r*) prayer, the sunset (*maghrib*) prayer, and the early night (*`ish¡'*) prayer.

2. The congregational Friday Prayer substitutes the obligatory afternoon prayer on Fridays.

3. The `«d Prayers, which are performed on the two feast days of Islam (namely, `«d al-Fi§r and `«d al-A¤¦¡).

4. The Prayer of Signs (*¥al¡t al-¡y¡t*) is performed when a natural phenomenon is feared.[1]

1- A two-unit prayer with a special method that is performed at the times of natural phenomena, such as lunar and solar eclipses, earthquakes, and violent winds, *¯al¡t al-¡y¡t* is obligatory in the presence of one of the Infallible Imams (‘a); otherwise, it is recommended.

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5. The prayers obligatory due to a vow, an oath, or on behalf of others.

6. The Circumambulation Prayer, which has been discussed in the previous chapter of this book.

The optional, recommended prayers are too many, some offered at certain times and on certain occasions. The most important of these untimed optional prayers are:

1. Voluntary prayers (*¯al¡t al-Ta§awwu`*)
2. The prayers of the Holy Infallibles (‘a)
3. Ja`far al-±ayy¡r’s Prayer
4. Prayer for Needs (*¯al¡t al-°¡jah*)
5. Prayer for Seeking the Best (*¯al¡t al-Istikh¡rah*)
6. Prayer of Dedication (*¯al¡t al-Hadiyyah*)

Voluntary Prayers

A voluntary prayer is the prayer offered to seek nearness to Almighty Allah. Of course, such prayers are not restricted to certain formulas, places, or times; rather, they are offered pursuant to the Holy Prophet’s saying:

إِنَّ الصَّلاَةَ خَيْرُ مَوْضُوعٍ فَمَنْ شَاءَ إِسْتَقَلَّ وَمَنْ شَاءَ إِسْتَكْثَرَ.

Prayer is the best subject. Therefore, whosoever wills, let him offer a few, and whosoever wills, let him offer many.[1]

Likewise, during the Age of Occultation, according to one of the familiar opinions adopted by the jurisprudents of the Ahl al-Bayt (‘a) jurisprudential school, it is optional to perform the Friday congregational Prayer.

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 79:308, H. 9.

Likewise, it is reported that someone visited the Holy Prophet (¥) and asked him to pray to Almighty Allah to allow him into Paradise.

The Holy Prophet (¥) answered:

أعِنِّي بِكَثْرَةِ السُّجُودِ.

I will, if you help me by prostrating yourself before Him frequently.[1]

Imam al-¯¡diq (‘a) is validly reported to have said:

الصَّلاَةُ قُرْبَانُ كُلِّ تَقِيٍّ.

Prayer is the offering of every pious person.[2]

One of such voluntary prayers is the prayer that is offered upon entering a mosque as a form of greeting the place. Of course, greeting a mosque includes offering a voluntary, obligatory, or any other prayer therein. Such voluntary, recommended, or even supererogatory prayers usually consist of two units ended with the statements of *tashahhud*[3] and *tasl¢m* unless the formula of the prayer has been otherwise defined in a valid religious text.

It is advisable to offer supererogatory prayers and any number of other voluntary prayers whenever there is a

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1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 3:75, H. 1.

2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 3:30, H. 1.

3- *Tashahhud* is a statement said after accomplishing two units of a prayer, no matter how many units a prayer may consist of. The Arabic word ‘*tashahhud*’ means to utter the two creeds of Islam (i.e. I bear witness that there is no god save Allah and I bear witness that Mu¦ammad is His servant and Messenger.) This statement is followed by an invocation of Almighty Allah’s blessings upon the Holy Prophet and his Household. These three statements thus form the obligatory formula of the ritual *tashahhud*. However, some statements may be added optionally. [*Translator*]

desire to do so. In this respect, the Holy Prophet (¥) is reported to have said:

إِنَّ لِلْقُلُوبِ إِقْبَالاً وَإِدْبَاراً فَإِذَا أَقْبَلَتْ فَتَنَفَّلُوا وَإِذَا أَدْبَرَتْ فَعَلَيْكُمْ بِالْفَرِيضَةِ.

Hearts usually encounter different states ranging between enthusiasm and apathy. If your hearts are enthusiastic, then offer the supererogatory prayers; otherwise, you may perform only the obligatory ones.[1]

Nonetheless, man is required to keep his heart and self sound and open under all conditions such that he is always ready to jump at the opportunity of offering prayers because the supererogatory and voluntary prayers complete the shortcomings of the obligatory ones and make up the inadvertence, inattentiveness, and absentmindedness to which a performer of an obligatory prayer may be exposed. In fact, what is accepted of one's prayer is only the amount for which a performer has presence of mind. Supporting this fact, many traditions have been validly reported in this regard, such as one reported from Mu¦ammad ibn Muslim from Imam al-B¡qir (`a) who says:

إِنَّ الْعَبْدَ لَيُرْفَعُ لَهُ مِنْ صَلاَتِهِ نِصْفُهَا أَوْ ثُلُثُهَا أَوْ رُبُعُهَا أَوْ خُمُسُهَا، فَمَا يُرْفَعُ لَهُ إِلاَّ مَا أَقْبَلَ عَلَيْهِ مِنْهَا بِقَلْبِهِ، وَإِنَّمَا أُمِرْنَا بِالنَّافِلَةِ

Only half, one third, one quarter, or even one fifth of a servant's prayer might be accepted. What is accepted is only the amount of the prayer in which a servant has presence of mind. Therefore, we have been ordered to offer the supererogatory prayers to make up for the shortcomings of the obligatory ones.[2]

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 3:50, H. 8.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 3:52, H. 3.

لِيَتُمَّ لَهُمْ بِهَا مَا
نُقِصُوا مِنَ
الْفَرِيضَةِ.

Prayers of the Holy Infallibles (‘a)

In many traditions that are narrated from the Holy Infallibles (‘a), certain formulas of recommended prayers are reported to have been offered by these holy persons. These prayers must therefore be of great significance since they were offered by such holy persons. In his book of *Taf¥¢l Was¡’il al-Sh¢`ah*, al-°urr al-`Amil¢ has cited three formulas of prayers that are ascribed to the Holy Prophet, Imam `Al¢, and Lady F¡§imah al-Zahr¡', peace be upon them all.

The Holy Prophet’s Prayer (¥)

Shaykh al-±£s¢, in *Mi¥b¡¦ al-Mutahajjid*, has mentioned that the Holy Prophet’s (recommended) prayer consists of two units, in each unit *S£rah al-F¡ti¦ah* (No. 1) is recited once and *S£rah al-Qadr* (No. 97) repeated fifteen times. The same *S£rah* is repeated fifteen times in the ritual genuflection, fifteen times when one raises the body after the genuflection, fifteen times when one performs the ritual prostration, fifteen times when one raises the head after the first prostration, fifteen times when one performs the second prostration, and fifteen times when one raises the head from the second prostration. Upon accomplishment, one may say any post-prayer litany one wishes. Then, one will have all one’s sins forgiven by Almighty Allah.[1]

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 5:223, H. 1.

This prayer has also been reported by Sayyid Ibn ±¡w£s through a valid chain of authority from Imam al-Ri¤¡ (‘a), mentioning a special formula of supplication to be said upon accomplishment.[1]

Imam `Al¢’s Prayer

Shaykh al-Kulayn¢, in *al-K¡f¢*, and Shaykh al-±£s¢, in *Tahdh¢b al-A¦k¡m*, have reported Imam al-¯¡diq (‘a) as saying:

Whoever offers four units of prayer and repeats S£rah al-Taw¦¢d fifteen times in each unit,[2] will be as free of sins like a newborn immediately when he accomplishes the prayer.[3]

Shaykh al-±£s¢, in *Mi¥b¡¦ al-Mutahajjid*, has cited a special formula of litany to be said immediately after this prayer.[4]

Lady F¡§imah al-Zahr¡'‘s Prayer

In *Was¡’il al-Sh¢`ah*, two formulas of prayer are ascribed to Lady F¡§imah al-Zahr¡' (‘a) one of which is identical to the previously mentioned prayer of Imam `Al¢ (‘a), while the other is mentioned by Shaykh al-±£s¢ in *Mi¥b¡¦ al-Mutahajjid*. It consists of two units, in the first unit of which *S£rah al-F¡ti¦ah* is recited once and *S£rah al-Qadr* repeated one hundred times, while in the second unit, *S£rah*

1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 38.
2- Of course, after reciting *S£rah al-F¡ti¦ah*.
3- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 5:245, S. 13, H. 1.
4- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 39.

al-F¡ti¦ah is recited once and *S£rah al-Taw¦¢d* repeated one hundred times.[1]

However, Shaykh al-Qumm¢ has mentioned other formulas with a supplication to be said upon completion.[2]

In addition to these prayers, al-°urr al-`Amil¢, quoting Sayyid Ibn ±¡w£s in his book *Jam¡l al-Usb£`*, has mentioned other special formulas of prayers that are ascribed to the eleven Holy Imams of the Ahl al-Bayt (‘a). However, he has omitted to mention the traditions which relate these prayers to any one of the Holy Infallibles (‘a).[3]

As for Shaykh al-Qumm¢, he has mentioned these prayers with special formulas of supplication to be said after each prayer. Seemingly, Shaykh al-Qumm¢ has imitated Sayyid Ibn ±¡w£s in this respect.[4] These prayers are not reported to be ascribed to any of the Holy Imams (‘a), therefore, we will not cite them.

Ja`far al-±ayy¡r’s Prayer

Ascribed to Ja`far the son of Ab£-±¡lib (‘a), the Holy Prophet’s cousin, this prayer is the most famous and most favorable of all voluntary prayers. It may be offered anytime, especially on Fridays, the eve of mid-Sha`b¡n, and on other holy occasions. Before the genuflection of the second and fourth unit of this prayer, it is highly recommended to supplicate to Almighty Allah in the form

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 5:244, S. 10, H. 6.
2- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 40-42.
3- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 5:397, S. Offering the Prayers of the Imams Voluntarily.
4- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 42-45.

of *Qun£t* (the ritual supplication of prayers). It can also be regarded as one of the daily supererogatory prayers.

Although many traditions have detailed the merits and method of offering this prayer, we will mention a few traditions that are sufficient to convey to the dear reader its significance:

Through a valid chain of authority, Imam al-¯¡diq (‘a) is reported to have said that the Holy Prophet (¥) once said to Ja`far:[1]

May I grant you something? May I give you something? May I endue you with something?

1- According to some reports that are similar to the one mentioned, the Holy Prophet (¥) addressed these words to Ja`far al-±ayy¡r upon his return from years of refuge in Abyssinia, which concurred with the conquest of Khaybar at the hands of Imam `Al¢ (‘a). Once his eyes fell on Ja`far, the Holy Prophet (¥) walked twelve steps forward to receive him. He then embraced him, kissed him between the eyes, wept, and said, “Indeed, I do not know for which matter I am happier, for your return, Ja`far, or for the conquest of Khaybar that Almighty Allah has given at the hands of your brother?” Thus, the Holy Prophet (¥) wept for joy when he saw Ja`far.
It is however ironic to find this very prayer mentioned in reference books of Sunni scholars under the title of *¯al¡t al-Tas¡b¢¦*, claiming that it was the Holy Prophet’s gift to his uncle al-`Abb¡s ibn `Abd al-Mu§§alib.
As to me, I do not believe in this claim, because there is nothing to make the Holy Prophet (¥) endue his uncle al-`Abb¡s with such a precious thing. In addition, the Ahl al-Bayt (‘a) (who knew more than any other regarding what their grandfather had said, done, and endowed) have not confirmed such a claim, so it seems to be one of the fabrications against the Holy Prophet (¥) by the fans of the `Abb¡sid rulers.

Ja`far answered, “Of course you may Allah’s Messenger!”

The attendants thought that Ja`far would be given gold or silver; therefore, they advanced to see what this gift would be. Yet, the Holy Prophet (¥) said to Ja`far:

I am going to give you something that if you do everyday, it will be better for you than the whole world and whatever is therein. If you do it once every two days, Almighty Allah will forgive you all your sins that you may have done during those two days, and if you do it once a week, once a month, or once a year, all your sins that you may have done in this period will be forgiven:

For this prayer, you offer four units of prayer beginning them with recitation (of chapters of the Holy Qur'ìn). When you finish reciting (these chapters), you may repeat the following litany fifteen times:

سُبْحَانَ اللهِ وَالْحَمْدُ للهِ وَلاَ إِلٰهَ إِلاَّ اللهُ وَاللهُ أَكْبَرُ.

All glory be to Allah, all praise be to Allah, there is no god save Allah, and Allah is the Greatest.

When you genuflect, you repeat the same litany ten times. When you raise your head after the genuflection, repeat it ten times. When you prostrate, repeat it ten times. When you raise your head from the first prostration, repeat it ten times. When you perform the second prostration, repeat it ten times. When you sit after the second prostration, you repeat it ten times. This means that you will have repeated this litany seventy-five times a unit and three hundred times in the four units. Thus, you will have glorified, praised, and professed Allah’s Godhead and Greatness one thousand and two hundred times. If you like, you may offer

this prayer in daylight and, if you like, you may offer it at night.[1]

Although more than one validly reported tradition states that *S£rah al-Taw¦¢d* and *S£rah al-K¡fir£n* may be recited in Ja`far al-±ayy¡r's prayer, another validly reported tradition has deemed recommended reciting, after *S£rah al-F¡ti¦ah*, *S£rah al-Zalzalah* (No. 99) in the first unit of this prayer, *S£rah al-`ªdiy¡t* (No. 100) in the second, *S£rah al-Na¥r* (No. 110) in the third, and *S£rah al-Taw¦¢d* in the fourth. According to another tradition, the following *S£rah*s may be recited in the following sequence: *al-Zalzalah, al-Na¥r, al-Qadr*, and *al-Taw¦¢d*.

About the reward of offering this prayer, a tradition holds that Almighty Allah will forgive all the sins of both the suppliant and those for whom he supplicates even if they are as many as the sands of `alij (a sandy area in the desert).[2]

Shaykh al-Kulayn¢ has narrated that Imam Ja`far al-¯¡diq ('a) said to Ab£-Sa`¢d al-Mad¡'in¢, "May I teach you something that you should recite in Ja`far al-±ayy¡r's Prayer?" As the man answered in the affirmative, the Imam ('a) said:

> After you say the Tasb¢¦it in the second prostration of the fourth unit, say the following litany:

Glory be to Him Who has dressed Himself in majesty and dignity! Glory be to He Who bestows favors abundantly, therefore surpasses in glory. Glory be to Him save Whom none is worthy of being glorified!	سُبْحَانَ مَنْ لَبِسَ اَلْعِزَّ وَاَلْوَقَارَ سُبْحَانَ مَنْ تَعَطَّفَ بِاَلْمَجْدِ وَتَكَرَّمَ بِهِ سُبْحَانَ مَنْ لاَ يَنْبَغِي

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 5:194, H. 1.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 5:197-198, H. 1, 2 & 3.

ٱلتَّسْبِيحُ إِلاَّ لَهُ
سُبْحَانَ مَنْ اَحْصَىٰ
كُلَّ شَيْءٍ عِلْمُهُ
سُبْحَانَ ذِي ٱلْمَنِّ
وَ ٱلنِّعَمِ سُبْحَانَ
ذِي ٱلْقُدْرَةِ
وَ ٱلْكَرَمِ اَللَّهُمَّ
إِنِّي اَسْئَلُكَ
بِمَعَاقِدِ ٱلْعِزِّ مِنْ
عَرْشِكَ وَمُنْتَهَىٰ
ٱلرَّحْمَةِ مِنْ
كِتَابِكَ وَ ٱسْمِكَ
ٱلاَعْظَمِ وَكَلِمَاتِكَ
ٱلتَّامَّةِ ٱلَّتِي
تَمَّتْ صِدْقاً
وَعَدْلاً صَلِّ عَلَىٰ
مُحَمَّدٍ وَ اَهْلِ
بَيْتِهِ...

Glory be to He Whose wisdom surrounds everything! Glory be to the Lord of bounty and boon! Glory be to the Lord of omnipotence and nobility! O Allah, I beseech You in the name of that which is the cause of the majesty in Your Throne, in the name of the utmost of mercy in Your Book, and in the name of Your Greatest Name and Your Accomplished Words, which have been accomplished truly and justly, (please) send blessings upon Mu¦ammad and his Household...

Then, you may mention your needs in the form of a supplication.[1]

Prayers for Granting of Needs

Many traditions have presented various formulas for obtaining one's needs from Almighty Allah. Prayers form the greatest part of these formulas. Other formulas have come in the form of a prayer followed by a supplication which completes it.

However, the most important and famous formula in this regard may be the prayer for rain (known as *¯al¡t al-*

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 5:198, H. 1.

Istisq¡') which is, just like the `«d prayer, offered congregationally in cases of drought and lack of rain. The method of offering this prayer is that the Imam (‘a), or religious authority, leads the people to a clean area and, with tranquility, gravity, and submission, they all praise, glorify, and thank Almighty Allah, and then supplicate before Him earnestly, and repeat statements of glorification (i.e. *tasb¢¦*, *tahl¢l*, and *takb¢r*). The religious authority then leads the people in a two-unit prayer along with earnest entreaties. Upon completion, he turns over his garment by putting the right side of it on the left side and vice versa as did the Holy Prophet (¥).[1] Other traditions have mentioned further details.

Due to the significance of this prayer, jurisprudents have dedicated independent chapters to explaining it, just like the `«d prayers.

Another formula of a prayer for granting of needs has been validly reported from Imam al-¯¡diq (‘a) and Imam al-K¡¨im (‘a) by Shaykh al-Kulayn¢, Shaykh al-¯ad£q, and Shaykh al-±£s¢. The method of this prayer is to give as alms one ¥¡` (approximately three kilograms) of dates, wheat, or barley to sixty poor persons each. On the last third of the night, after performing a ceremonial bath and putting on the least valued garment one’s dependents may have such that this garment includes an apron, one should offer a two-unit prayer. In the first prostration of the second unit of this prayer, one should profess Almighty Allah as the One and Only God, exalt Him, sanctify Him, glorify Him, and then recollect one’s sins and confess those one can remember before Him. One should then raise the head

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 5:162, H. 1. This tradition has been reported through a valid chain of authority.

from the first prostration. In the second prostration, one should repeat the following supplication of seeking sanctuary in Almighty Allah:

اَللّٰهُمَّ إِنِّي اَسْتَجِيرُكَ.

O Allah, I do seek sanctuary in You.

After that, one may pray for anything one may desire, following it with the following supplication:

يَا كَائِناً قَبْلَ كُلِّ شَيْءٍ وَيَا مُكَوِّنَ كُلِّ شَيْءٍ وَيَا كَائِناً بَعْدَ كُلِّ شَيْءٍ.

O He, Who existed before all things! O, Author of all things! O He, Who shall exist after all things!

One may then ask Almighty Allah to grant his or her need.

In every prostration, one may try to make the knees touch the ground and raise the apron to the backside by putting it between the buttocks and the inner side of the legs.

In addition, there are other formulas of prayers for granting needs mentioned by al-°urr al-`Amil¢, in *Was¡'il al-Sh¢`ah*, and Shaykh al-Qumm¢, in *Maf¡t¢¦ al-Jin¡n*.[1]

Other Prayers for Granting Specific Needs

Special formulas of prayers have been reported for having special needs granted, such as prayers for forgiveness of sins, prayers for relief from certain troubles, prayers for granting victory over tyrants, prayers for strengthening of the rational faculties, prayers for activating the memory, prayers for reprieve from feared matters, prayers for

1- See *Was¡'il al-Sh¢`ah* 5:255-261 and *Maf¡t¢¦ al-Jin¡n* 226, 233, 234, 238, 239, and 241 as well as other parts in the appendix entitled *al-B¡qiy¡t al-¯¡li¦¡t*.

gaining sustenance, prayers for settling debts, prayers for repelling evil at times of travel, prayers of mothers for the healing of their sick, prayers for anticipated misfortunes, prayers of thanks for bounties, prayers for release from imprisonment, prayers to repel the evil of enemies, prayers for victory, and prayers for pregnancy.[1]

Moreover, there are three formulas which have relevance with this subject though they are not prayers for granting of needs. These are fasting and praying for warding off the consequences of a misfortune, a two-unit prayer for thanking Almighty Allah, and the prayer at the consummation of marriage. However, these three validly reported prayers express Islamic etiquettes.[2]

Istikh¡rah and Its Prayer

A sort of devotional act, *Istikh¡rah* (praying that Almighty Allah lead one to the best of many choices) may be explained as follows:

When man intends to do something, such as begin a business, or go on a journey or pilgrimage, but has more than one option and is too perplexed to choose from among them, he is advised to pray to Almighty Allah to lead him to the best choice that benefits him more with regard to his spiritual or worldly affairs.

1- In the fifth volume of *Was¡'il al-Sh¢`ah*, the author has mentioned the formulas of these prayers respectively on the following pages: 244, 245, 246, 248, 250, 252, 253, 254, 255, 262, 263, 265, 266, and 268.

2- In the fifth volume of *Was¡'il al-Sh¢`ah*, the author has mentioned the formulas of these prayers respectively on the following pages: 261, 266, and 267.

In this respect, Imam al-¯¡diq (‘a), through a validly reported tradition, has said:

You may offer a two-unit prayer and then pray to Almighty Allah to guide you to the best choice. By Him I take this oath: whenever a Muslim individual leaves the choice to Almighty Allah, He shall most certainly guide him to the best of choices.[1]

Another tradition reads:

Whoever prays to Almighty Allah to choose for him with full contentment, Almighty Allah shall most certainly guide him towards the best.[2]

In this connection, many traditions have been reported some of which carry the following method of *Istikh¡rah*:

You may come to the mosque at a time other than the prayer time and offer two units of prayer. Afterwards, you may pray to Almighty Allah to guide you to the best choice, repeating it one hundred times. Then, you may do whatever your heart leads you to do.

According to other traditions, you may repeat the prayer for guidance to the best choice a hundred and one times.[3]

Mentioning the post-prayer supplication of *Istikh¡rah*, another tradition states:

You may then praise and thank Almighty Allah, invoke His blessings upon the Prophet and his Household, and say the following:

O Allah, if it is something other than that, then (please) repel it	الـلّـهُمَّ إنْ كَـانَ ذٰلِـكَ غَيْـرَ

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 5:204, H. 1.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 5:204, H. 2.
3- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 5:205, H. 5.

فَـاْصْرِفْـهُ عَنِّـي. from me.

After reciting *S£rah al-Fiti¦ah*, one may recite any other *S£rah*, preferably *al-Taw¦¢d* and *al-Kifir£n*.[1]

According to another validly reported tradition, another more detailed and more painstaking formula of *Istikh¡rah* is presented.

Zur¡rah has reported that he asked Imam al-B¡qir (‘a), “What should I say when I intend to seek the guidance of Almighty Allah with regard to opting for a choice I should make?”

The Imam (‘a) instructed:

When you intend to do so, you may observe fasting on Tuesday, Wednesday, and Thursday. On Friday, you may offer two units of prayer in a clean place. Upon accomplishment, you may raise your sight towards the sky and repeat the following supplication one hundred times:

اَللّٰهُـمَّ إِنِّـي
اَسْـئَلُكَ بِـاَنَّـكَ
عَـالِمُ اَلْـغَيْـبِ
وَ اَلشَّـهَادَةِ
اَلـرَّحْمٰنُ اَلـرَّحِيمُ
اَنْـتَ عَالِمُ اَلْـغَيْبِ
إِنْ كَـانَ هٰـذَا
اَلاَمْرُ خَيْـراً فِـي
مَـا اَحَـاطَ بِـهِ
عِلْمُكَ فَيَسِّرْهُ لِـي
وَبَـارِكْ لِـي فِيـهِ
وَ اَفْـتَحْ لِـي فِيـهِ
وَ إِنْ كَـانَ ذٰلِكَ لِـي

O Allah, I beseech You as the Knower of the unseen and the seen, the All-beneficent, the All-merciful, if this affair is good for me according to what Your knowledge has encompassed, then (please) make it easy for me to do, make it blessed for me, and make it attainable for me. However, if it is evil for me according to what Your knowledge has encompassed, then (please) ward it off from me by a means that You know, for You best know while I do not,

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 5:206, H. 7.

شَرّاً فِي مَا اَحَاطَ بِهِ عِلْمُكَ فَاْصْرِفْ عَنِّي بِمَا تَعْلَمُ فَإِنَّكَ تَعْلَمُ وَلاَ اَعْلَمُ وَتُقَدِّرُ وَلاَ اُقَدِّرُ وَتَقْضِي وَلاَ اَقْضِي وَ اَنْتَ عَلاَّمُ اَلْغُيُوبِ.

You have the power to destine while I do not, and You can preordain while I cannot. You are the knower of the unseen.[1]

Other traditions[2] hold other formulas of *Istikh¡rah*, which entail that this act can be classified as prayer, supplication, and imploration for seeking guidance from Almighty Allah. Of course, the more appropriate the acts of supplication and attainment of response such as almsgiving, fasting, choosing the best times to implore, the closer the response of Almighty Allah.

Supporting this fact, Imam al-¯¡diq (‘a) is reported to have instructed those who intend to purchase a riding animal or something lesser in consideration to seek the guidance of Almighty Allah seven times, and those who intend to undertake greater matters should seek guidance one hundred times.[3]

Other formulas have entailed offering a prayer and preparing a certain number of sheets of paper in some of which the word ‘*if`al* (do it)’ is written while in the others the word ‘*l¡ taf`al* (do not do it)’ is written. Then, a process of pulling these sheets is done. If the sheets on which the

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 5:207, H. 11.
2- Such traditions can be referred to in the sections of *Istikh¡rah* in al-°urr al-`Amil¢’s *Was¡’il al-Sh¢`ah*.
3- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 5:213, H. 1.

word '*if`al*' come more than the others, then one may do the thing he has intended to do; otherwise, one may not.[1]

Inferred from many such traditions, it seems advisable for everyone to pray to Almighty Allah for guidance in every act he intends to do, especially at the time of the daily obligatory prayers and immediately before engagement in a particular act.

Dedicated Prayers

Dedicated prayers are prayers whose rewards are dedicated to the Ahl al-Bayt ('a) or one's parents, brothers-in-faith, sons, and relatives.

Moreover, the rewards of any righteous deed or devotional act that is done in this worldly life may be dedicated to dead dedicatees who, consequently, will receive rewards by the permission of Almighty Allah. Such dedicated acts include prayers, fasting, performing °*ajj*, almsgiving, reciting the Holy Qur'¡n, litanies, and any other devotional acts. In this regard, many traditions have been reported some of which hold that the Holy Imams of the Ahl al-Bayt ('a) have made such dedications.

Shaykh al-Qumm¢ has recorded an authentic tradition entailing that Imam al-¯¡diq ('a) used to offer two-unit prayers everyday and dedicate their reward to his parents. In the first unit of these prayers, he used to recite *S£rah al-F¡ti¦ah* and *S£rah al-Qadr* and in the second *S£rah al-F¡ti¦ah* and *S£rah al-Kawthar* (No. 108).

It is also reported that Imam al-¯¡diq ('a) would offer a two-unit prayer every night and dedicate its reward to his son, Ism¡`¢l.

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 5:208, H. 1.

Just as the alive delight at receiving a gift, the dead delight at receiving the rewards of supplications and implorations for forgiveness that are said for them. Generally, in their graves, the dead receive the rewards of the prayers, fasting, °*ajj*, alms, righteous deeds, and supplications that are dedicated to them. Moreover, these rewards are recorded for both the dedicators and the dedicatees.[1]

In the previous chapter on weekly devotional acts, we referred to a formula of a prayer dedicated to the Holy Imams of the Ahl al-Bayt (‘a).[2]

The Burial Night Prayer

One type of dedicated prayer, the prayer done on a person’s burial night, is familiarly known and practiced by the individuals of the virtuous community. This prayer, which is offered on the first night a dead person spends in the grave, is composed of two units and its reward is dedicated to the deceased by his brothers-in-faith and relatives. Two formulas of the burial night prayer have been mentioned:

The first formula is to offer two units of prayer in the first unit of which *S£rah al-F¡ti¦ah* and ºyat al-Kurs¢ are recited while in the second *S£rah al-F¡ti¦ah* is recited once and *S£rah al-Qadr* repeated ten times. Upon completion, the reward of this prayer is dedicated to the dead in the following formula of supplication:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ٱبْعَثْ ثَوَابَهَا

O Allah, (please) send blessings upon Mu¦ammad and the Household of Mu¦ammad and send the reward of this prayer to

1- Shaykh al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*; Appendix: *al-B¡qiy¡t al-¯¡li¦¡t*, pp. 214-215.
2- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 5:284.

the grave of so-and-so.[1] إلـى قَـبْـرِ...

The second formula is to offer a two-unit prayer in the first unit of which *S£rah al-F¡ti¦ah* is recited once and *S£rah al-Taw¦¢d* repeated twice while in the second unit *S£rah al-F¡ti¦ah* is recited once and *S£rah al-Tak¡thur* (No. 102) repeated ten times. Then, the aforementioned supplication dedicating the reward of the prayer to the dead is recited.[2]

In his book entitled *Jam¡l al-Usb£`*, Sayyid Ibn ±¡w£s has mentioned a great reward for those who dedicate the rewards of their prayers to the Holy Prophet (¥) and the other Holy Infallibles (‘a). However, these prayers are offered with a special formula including certain litanies to be said while genuflecting and prostrating.[3]

Prayers for the Parents

Regarded as another sort of prayers of dedication, the prayer for parents is to be offered by persons who dedicate the reward to their parents. According to Shaykh al-Qumm¢, this prayer consists of two units, in the first unit of which *S£rah al-F¡ti¦ah* is recited once and the following holy verse is repeated ten times:

O our Lord, forgive me and my parents and the believers on the day when the reckoning shall come to pass. (14:41) □ □ □ □ □ □ □ □

In the second unit, *S£rah al-F¡ti¦ah* is recited once and the following holy verse is repeated ten times:

O My Lord, forgive me and my □ □ □ □ □ □ □ □ □

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 5:285, H. 2.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 5:285, H. 3.
3- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 5:285, H. 4.

parents and him who enters my house believing, and the believing men and the believing women; and do not increase the unjust in aught but destruction. (71:28)

□ □ □ □ □ □

Upon accomplishment, the following holy verse is repeated ten times:

O my Lord, have compassion on them, as they brought me up when I was little. (17:24)[1]

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1- Shaykh `Abb¡s al-Qumm¢, *Maf¡t¢¦ al-Jin¡n*, pp. 216.

FASTING

One of the most significant devotional acts, fasting (*¥awm*) has been ordained in the Holy Qur'¡n. On one occasion, it reads:

O you who believe, fasting is prescribed for you, as it was prescribed for those before you. (2:183) ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ

This holy verse entails that fasting, as a devotional act, has a historical root that began with the Divine missions.

Another holy verse states:

Seek assistance through patience and prayer. (2:45) ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ

Exegetes of the Holy Qur'¡n have interpreted patience to be fasting. However, fasting can be obligatory, recommended, and sometimes forbidden. The Ahl al-Bayt (‘a) have paid exceptional attention to this devotional act whose details are reported from them through hundreds of traditions.

Obligatory Fasting

Obligatory fasting is observed during the month of Rama¤¡n, and it is also the most favorable sort of fasting.

Fasting for two consecutive months is obligatory as a *kaff¡rah* (reparation; expiation from a violation of a religious duty) upon those who commit a murder while a three-day fasting is obligatory as a *kaff¡rah* for those who break their oaths.

As for the performers of the ritual °*ajj* pilgrimage who cannot find any animal to offer as a sacrifice, it is

obligatory upon them to fast for ten days: three during °*ajj* and seven when they return home.

Other forms of **obligatory fasting** are the fasting of those who **vow or pledge to observe fasting** and those who fast on behalf of dead people.

Some jurisprudents deem it obligatory upon those who sleep until the next morning without performing the obligatory early night prayer to observe fasting the following day.

It is obligatory upon a *mu`takif* (one who practices *i`tik¡f*; confinement to a holy place for practicing devotional acts) who has spent two days of *i`tik¡f* to observe fasting on the third day because he is required to complete the duration of *i`tik¡f*, which is three days.

The details of the laws of obligatory fasting are cited in books on practical laws of Islam; it is therefore necessary to refer to these books to acquaint oneself with these details.

Forbidden Fasting

Fasting is forbidden on the two `«d days (i.e. `«d al-Fi§r, the first of Shaww¡l, and `«d al-A¤¦¡, the tenth of Dhu'l-°ijjah), on the *Tashr¢q* Days (the 11th, 12th, and 13th of Dhu'l-°ijjah), and on `ªsh£r¡' (the tenth of Mu¦arram) as a day of blessings and delight. It is also forbidden to fast for two continuous days (without breaking the fast at the end of the first day and with one intention of fasting for both the days).

Recommended Fasting

There are special occasions on which fasting is highly recommended because it is connected to certain

characteristics that necessitate it. These occasions can be summed up in the following points:

1. Traditions hold that fasting during the summertime is more preferable and more rewardable. Some of these traditions have expressed that fasting in the hot weather is a sort of *jihad* or even the best sort of *jihad*.[1]

2. Youths who cannot afford the requirements of marriage are recommended to fast because it would then hinder and restrain their sexual desires. In this connection, the Holy Prophet (¥) is reported to have said:

مَنِ إسْتَطَاعَ مِنْكُمُ الْبَاهَ فَلْيَتَزَوَّجْ، وَمَنْ لَمْ يَسْتَطِعْ فَلْيَصُمْ; فَإنَّ الصَّوْمَ وِجَاؤُهُ.

Whoever can afford marriage expenses should marry, but whoever cannot, should observe fasting because fasting is a restraint for him.

He (¥) is also reported to have said to `Uthm¡n ibn Ma¨`£n who suggested castration:

لاَ تَفْعَلْ فَإنَّ إخْتِصَاءَ أُمَّتِي الصِّيَامُ.

Do not do it. The castration of my people is fasting.

Imam al-¯¡diq (‘a) is reported to have said:

قَالَ لُقْمَانُ لإبْنِهِ: صُمْ صَوْماً يَقْطَعُ شَهْوَتَكَ، وَلاَ تَصُمْ صِيَاماً يَمْنَعُكَ مِنَ

Luqm¡n, the wise, said to his son: Observe fasting such that it cuts off your sexual desire, but do not observe fasting such that it prevents you from offering prayers, for prayers are preferred

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 9:381, H. 16, 17 et al.

by Almighty Allah to fasting.[1]

الصَّلاَةِ، فَإِنَّ الصَّلاَةَ أَحَبُّ إِلَى اللهِ تَعَالَى مِنَ الصَّوْمِ.

3. Some validly reported traditions have laid emphasis on fasting on Wednesdays for the reason that Hellfire, or divine chastisement, falls on such a day; therefore, to fast on Wednesdays protects against Hellfire. However, it is not improbable that Wednesdays that fall in the middle of the months are the only ones intended, as is indicated by some of these traditions.[2]

4. Some other traditions hold the recommendation of fasting on Fridays, provided that fasting on the Wednesdays and/or Thursdays that precede these Fridays is also observed. It is also probable that these traditions only intend to declare the legality of fasting on such days and deny that fasting on Fridays is forbidden because they are feast days.[3] This could also mean to declare that such discommendation, if found, is cancelled out when fasting on Fridays becomes a continuation of a two or three day fast (beginning with Wednesday or Thursday).

5. Other traditions recommend fasting during misfortunes, tribulations, catastrophes, hardships, adversities, and natural disasters like earthquakes. On such occasions, it is highly advised to fast on Wednesday, Thursday, and Friday. On the last day, it is likewise advisable to pray to Almighty Allah for rescue from such catastrophes. In

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1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 9:386-387, H. 6, 4, & 7.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 9:413, H. 3.
3- This implication can be understood from the tradition mentioned by Shaykh al-±£s¢ in *Tahdh¢b al-A¦k¡m* and quoted by Sayyid al-Borujerd¢ in *J¡mi` A¦¡di¢h al-Sh¢`ah* 9:414, H. 2.

addition, it is clear that when almsgiving is attached to fasting, the result will be removal of tribulations.[1]

6. Fasting during confinement in mosques (*i`tik¡f*) is highly recommended. *I`tik¡f* is a devotional practice that is attached to fasting under a vow of spending three days and two nights (that come in-between these days) at least in a mosque. During this period of confinement, abstaining from some legal pleasures is practiced, such as sexual pleasures and using perfumes, as well as other matters the details of which are mentioned in the books on practical laws of Islam.

The best time for practicing *i`tik¡f* is the month of Rama¤¡n and specifically the last ten days of the month. It is also preferable to practice it in famous mosques, such as the Sacred Mosque of Makkah, the Prophet's Mosque in Mad¢nah, the Great Mosque of K£fah, the Great Mosque of Ba¥rah, or the great mosques of one's hometown. Further details can be found in books on jurisprudence.

Finally, let us conclude this part by mentioning a number of points with regard to recommended fasting:

First: It is better to conceal fasting and avoid showing it. Shaykh al-Kulayn¢ has reported through a famous chain of authority that Imam al-¯¡diq ('a) said:

مَنْ كَتَمَ صَوْمَهُ قَالَ اللهُ عَزَّ وَجَلَّ لِمَلاَئِكَتِهِ: عَبْدِي إِسْتَجَارَ مِنْ عَذَابِي فَأَجِيرُوهُ. وَوَكَّلَ اللهُ عَزَّ وَجَلَّ

About one who conceals his fasting, Almighty Allah will order His angels, saying, "My servant has sought My protection against My chastisement; therefore, grant him protection." He, the Almighty and Majestic, will also commission His

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 9:482, S. 21.

مَلاَئِكَتَهُ بِالدُّعَاءِ لِلصَّائِمِينَ، وَلَمْ يَأْمُرْهُمْ بِالدُّعَاءِ لأَحَدٍ إِلاَّ إِسْتَجَابَ لَهُمْ فِيهِ.

angels to pray to Him for the one fasting. Unquestionably, these prayers will be responded to by Him.[1]

Second: When a faithful believer who is fasting is invited to a meal by one of his brothers-in-faith to whom he is paying a visit, it is highly recommended that he share that meal with his host, winning the highest reward of fasting. According to other traditions, it is advisable for one who is fasting not to tell his brother-in-faith that he is fasting; lest, the latter might feel that he has done him a favor by serving him with food to break his fast.[2]

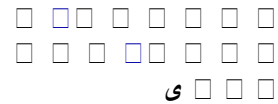
Third: According to a set of traditions, the voluntary fasting of wives is not admissible unless they obtain the permission of their husbands. According to other traditions, even the voluntary fasting of sons and guests is not advisable without the permission of their fathers or hosts.[3] Such laws embrace certain social, moral, and organizational significance.

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 9:483, H. 1.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 9:488, S. 24.
3- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 9:488, S. 23.

SUPPLICATION

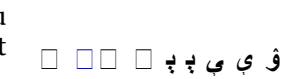
In its capacity as one of the most preferred devotional acts, supplication (*du`¡'*) has been emphatically encouraged by the Holy Qur'¡n on more than one occasion, such as in the following verses:

When My servants ask you concerning Me, then surely I am very near. I answer the prayer of the suppliant when he calls upon Me. So, they should answer My call and believe in Me that they may walk in the right way. (2:186)

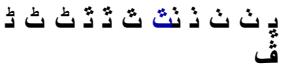


Supplicate your Lord humbly and secretly. Surely, He does not love those who exceed the limits. (7:55)

Say: My Lord would not care for you were it not for your supplication, but you have indeed rejected the truth; so, that which shall cleave shall come. (25:77)



Your Lord says: Call upon Me, I will answer you. Surely, those who are too proud for My service shall soon enter hell abased. (40:60)



Moreover, the Holy Qur'¡n has quoted supplications from a number of prophets and righteous people who had to encounter critical situations. Due to their supplications, Almighty Allah saved them.

Supplication in its origin is a religious duty and true believers are required to pray to Almighty Allah and

supplicate to Him generally, as is indicated and confirmed by the abovementioned Qur'¡nic verses and many traditions.

In his book of *al-K¡f¢*, Shaykh al-Kulayn¢ has reported through a valid chain of authority that Sad¢r asked Imam al-B¡qir (‘a), “Which devotional act is the best?”

The Imam (‘a) answered:

مَا مِنْ شَيْءٍ أَفْضَلُ عِنْدَ اللهِ عَزَّ وَجَلَّ مِنْ أَنْ يُسْأَلَ وَيُطْلَبَ مِمَّا عِنْدَهُ وَمَا أَحَدٌ أَبْغَضُ إِلَى اللهِ عَزَّ وَجَلَّ مِمَّنْ يَسْتَكْبِرُ عَنْ عِبَادَتِهِ وَلاَ يَسْأَلُ مَا عِنْدَهُ.

In the sight of Almighty Allah, nothing is better than asking Him and imploring Him for what He has in possession. No one is more hateful in the sight of Him than one who is too arrogant to serve Him and to implore Him for what He has in possession.[1]

According to another validly reported tradition that is quoted by Shaykh al-Kulayn¢ on the authority of °amm¡d ibn `«s¡, Imam al-¯¡diq (‘a) has said:

أُدْعُ وَلاَ تَقُلْ قَدْ فَرِغَ مِنَ الأَمْرِ؛ فَإِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ. إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ: ﴿ٹ ٹ ٹ ٹ ٹ ٹ ڈ ڈ ڤ ڤ﴾

Always pray to (Almighty Allah) and do not consider the matter to have ended, because supplication is surely worship. Almighty Allah says, “Surely, those who are too proud for My service shall soon enter hell abased. (40:60)”[2]

1- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 90:294, H. 23.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:187, H. 1 & 4.

According to another validly reported tradition, Maysir ibn `Abd al-`Az¢z has reported that Imam al-¯¡diq (‘a) said to him:

أَدْعُ وَلاَ تَقُلْ إِنَّ الأَمْرَ قَدْ فُرِغَ مِنْهُ. إِنَّ عِنْدَ اللهِ عَزَّ وَجَلَّ مَنْزِلَةً لاَ تُنَالُ إِلاَّ بِمَسْأَلَةٍ، وَلَوْ أَنَّ عَبْداً سَدَّ فَاهُ وَلَمْ يَسْأَلْ لَمْ يُعْطَ شَيْئاً، فَسَلْ تُعْطَ. إِنَّهُ لَيْسَ مِنْ بَابٍ يُقْرَعُ إِلاَّ يُوشَكُ أَنْ يُفْتَحَ لِصَاحِبِهِ.

Always pray to (Almighty Allah) and do not consider the matter to have come to an end. There is a rank with Almighty Allah that cannot be attained except by imploring to Him. If a servant shuts his mouth and does not pray for anything, he will not be given anything. Therefore, always pray so that you will be given. Verily, a door that is always knocked will sooner or later be opened for the knocker.[1]

Other traditions have defined supplication as:

◊ The key to all mercies,

◊ The attainment of all requests,

◊ The armor of faithful believers,

◊ The essence of worship,

◊ The less the supplication, the more the tribulations,[2]

◊ The weapon of faithful believers,

◊ The pillar of religion,

◊ The defender against evil of enemies and tribulations before, when, and even after they befall,[1]

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:188, H. 5.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:184, S. 1.

◊ The remedy of all maladies.[2]

Motives for Responding to Supplications

The following etiquettes that must be followed when supplicating can be grounds for having the prayers responded to:

◊ A suppliant, upon supplicating, should raise the hands, turn them over, move them in a way indicating submission, deference, and humility,[3] and pass them, upon completion, over the face, the head, and the chest.

◊ A suppliant should be attentive and sincerely beseeching.

◊ A suppliant should have full trust and hope in Almighty Allah.[4]

◊ A suppliant should pave the way to beseech for his/her personal requests by words of praise, thanks, and glorification of Almighty Allah.

◊ A suppliant should invoke blessings upon the Holy Prophet and his Household to supplicate for personal requests. In fact, a supplication is enshrouded until the suppliant invokes Almighty Allah's blessings upon the Holy Prophet and his Household.[5]

◊ Just like beginning any supplication by invoking blessings upon the Holy Prophet and his Household, it

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1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:201, S. 3.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:213, S. 4.
3- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:214, S. 5.
4- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:220, H. 1, 6, 7, and 9.
5- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:236, S. 10.

is highly advisable to conclude the supplication with the same invocation. In this respect, Imam al-¯¡diq (‘a) is reported to have said:

مَنْ كَانَتْ لَهُ إِلَى اللهِ حَاجَةٌ فَلْيَبْدَأْ بِالصَّلاَةِ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ ثُمَ يَسْأَلْ حَاجَتَهُ ثُمَّ يَخْتِمْ بِالصَّلاَةِ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، فَإِنَّ اللهَ عَزَّ وَجَلَّ أَكْرَمُ مِنْ أَنْ يَقْبَلَ الطَّرَفَيْنِ ثُمَّ يَدَعَ الْوَسَطَ إِذْ كَانَتِ الصَّلاَةُ عَلَى مُحَمَّدٍ وَآلِهِ لاَ تُحْجَبُ عَنْهُ.

Whoever wishes a request to be granted by Almighty Allah, should begin his supplication by invoking blessings upon the Holy Prophet and his Household and conclude it with the same invocation, because Almighty Allah is too generous to respond to the two ends of a supplication and reject the center. He never rejects any invocations of His blessings upon the Holy Prophet and his Household.[1]

◊ A suppliant should weep or try to weep and shed some tears, be they as small as a fly’s head.[2]

◊ A suppliant should acknowledge and confess his/her sins and implore forgiveness.[3]

◊ A suppliant should beseech Almighty Allah in the name of the Holy Prophet and his Household (¥), by making them the intercessors for having his/her supplication responded.[4]

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:243, H. 26, as quoted from Shaykh al-Kulayn¢, *al-K¡f¢* 2:494, H. 16.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:224, S. 7.
3- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:227, S. 8.
4- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:244, S. 11.

◊ A suppliant should call upon Almighty Allah by repeating such expressions like the following words ten times at least before submitting the request:

يَا اَللهُ يَا رَبِّ يَا سَيِّدَاهُ يَا رَحْمٰنُ يَا رَحِيمُ يَا اَرْحَمَ اَلرَّاحِمِينَ.

O Allah! O my Sustainer! O my Lord! O All-beneficent! O All-merciful! O Most Merciful of all those who show mercy!

It is reported that whenever a faithful believer utters such expressions before mentioning his/her request, Almighty Allah will answer him/her, saying, "I am here to respond to you, My servant, pose your request."[1]

◊ A suppliant should mention his/her requests by name and in detail.

Imam al-¯¡diq (‘a) is reported to have said:

إِنَّ اَللهَ تَبَارَكَ وَتَعَالَى يَعْلَمُ مَا يُرِيدُ الْعَبْدُ إِذَا دَعَاهُ، وَلَكِنَّهُ يُحِبُّ أَنْ تُبَثَّ إِلَيْهِ الْحَوَائِجُ، فَإِذَا دَعَوْتَ فَسَمِّ حَاجَتَكَ.

Allah, the Blessed and Exalted, does know what His servant wants from Him; yet, He likes requests to be submitted verbally before Him. Therefore, when you supplicate Him, mention your requests by name.[2]

◊ A suppliant should be insistent in supplication and repeat it frequently. A tradition holds that Almighty

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:257, S. 12.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:197, H. 1, as quoted from Shaykh al-Kulayn¢, *al-K¡f¢* 2:467, H. 2.

Allah likes the insistence of those who entreat Him persistently.[1]

◊ A suppliant should pray to Almighty Allah confidentially when beseeching Him for private affairs. A tradition states that a confidential supplication is equal to seventy public ones.[2]

◊ While supplicating, a suppliant should surrender to Almighty Allah's will by saying:

مَا شَاءَ ٱللّٰه وَلاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ بِٱللّٰه.

Only that which Allah wills shall come to pass. There is neither might nor power save with Allah.

It is reported that when one adds these two phrases to one's supplication, Almighty Allah will say, "This servant of Mine has yielded and surrendered to My decree. Therefore, (O angels) grant him his request."[3]

◊ A suppliant should declare repentance, show piety, and abstain from violating the prohibitions of Almighty Allah. In this connection, it is reported that Imam al-¯¡diq (ʻa) has said:

مَنْ سَرَّهُ أنْ يُسْتَجَابَ لَهُ دَعْوَتُهُ فَلْيُطِبْ مَكْسَبَهُ، فَإنَّ الرَّجُلَ يَرْفَعُ

Whoever wishes to have his supplication responded to should seek legal earnings only, for a single illegally-earned morsel that is raised to his mouth prevents response to his supplication for

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:263, S. 14.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:273, S. 16.
3- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:274, S. 17.

الـلُّقْـمَـةَ إِلَـى فِـيـهِ فَـمَـا يُـسْـتَـجَـابُ لَـــهُ دَعْـــوَةُ أَرْبَـعِـــيـنَ يَـوْمـاً .

forty days.[1]

◊ For supplicating to Almighty Allah, it is advisable that four or forty persons gather and supplicate congregationally. When such a group gathers to supplicate collectively for an affair, response will be more attainable.[2]

Whenever a matter distressed him, Imam al-B¡qir (‘a) used to bring together all his women and children. As he supplicated, they would say ‘Amen (so be it)’.[3]

Imam al-¯¡diq (‘a) is reported to have said:

الـــــــــدَّاعِي وَالْـمُـــــــــؤَمِّـنُ شَرِيـكَـانِ .

The suppliant and the reciters of ‘Amen’ are partners (in the supplication and reward).[4]

◊ A suppliant is required to include as many persons as possible in his/her supplication and avoid supplicating for himself/herself exclusively. This is based on the following tradition that is reported from the Holy Prophet (¥):

إِذَا دَعَـــــــا أَحَدُكُمْ فَـلْـــيُـعِمَّ

Whenever one of you supplicates, let him make his supplication general, because this makes the response more

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1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:294, S. 24, as quoted from `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 90:357, H. 16.

2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:298, S. 25.

3- Shaykh al-Kulayn¢, *al-K¡f¢* 2:487.

4- Ibn Fahad al-°ill¢, *`Uddat al-D¡ `¢*, pp. 146.

فَإِنَّهُ أَوْجَبُ لِلدُّعَاءِ.

attainable.[1]

Other traditions have urged the supplicants to add the following prayer to their supplications, because this brings about a great reward:

اَللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ.

O Allah, (please) forgive the believing men and women and the Muslim men and women.[2]

◊ A suppliant should not exceed the limits in supplication and should not supplicate for things that are improper, unwarranted or aberrant.

In this respect, Imam al-¯¡diq (‘a) is reported to have said:

إِنَّ الْعَبْدَ يَكُونُ مَظْلُوماً فَلاَ يَزَالُ يَدْعُو حَتَّى يَكُونَ ظَالِماً.

A wronged servant (of Allah) may keep on imprecating evil on the wronging party so excessively that he himself turns into a wrongdoer.[3]

◊ Before supplicating, a supplicant is required to give back all things that he has seized illegally from others and to please all those whom he has wronged. In this regard, a tradition holds that Almighty Allah says:

وَعِزَّتِي وَجَلاَلِي، لاَ أُجِيبُ دَعْوَةَ مَظْلُومٍ دَعَانِي

By My Almightiness and Majesty I take this oath: I will never respond to the supplication of a wronged

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:301, S. 26.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:314, S. 29.
3- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:325, S. 34.

فِـــــي مَـظْـلَـمَـــــةٍ وَلأَِحَـــــدٍ عِـنْـــدَهُ مِـثْـــــلُ تِـلْـــــكَ الْـمَـظْـلَـمَـةِ.

person with regard to the issue in which he has been wronged as long as he has wronged others in the same way.[1]

◊ A suppliant should be ceremonially pure and should have performed the ritual ablution (*wu¤£'*) before supplicating.

◊ A suppliant should face the kiblah direction while supplicating.

◊ A suppliant should give alms before supplicating.

◊ A suppliant should have already supplicated Almighty Allah before the befalling of an ordeal.

◊ A faithful believer should ask his brothers-in-faith to supplicate for him, since the Holy Prophet (¥) is reported to have said:

لَـيْسَ شَـــيْءٌ أَسْـــرَعَ إِجَـابَـةً مِـنْ دَعْـــوَةِ غَـائِـبٍ لِـغَـائِـبٍ.

Nothing is swifter in response than the supplication of an absent person to another absent one.[2]

It is also reported that Almighty Allah never rejects the supplication of a faithful believer for his brother-in-faith who does not know about it; rather, He, the Almighty, responds and decrees the same thing for the supplicant.[3]

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:345, S. 45.
2- Shaykh al-Kulayn¢, *al-K¡f¢* 2:510.
3- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:304, S. 9.

Before mentioning one's personal needs, a suppliant should supplicate for forty faithful believers. This is another sort of generalization in supplication, yet in a special method.[1]

More Motives

In addition to the aforementioned factors, there are more reasons that contribute to response of supplications related to the time, place, and condition of the suppliant.

The Best Times for Supplicating

As for the best time of supplicating,[2] these times are as follows:

◊ Thursday Nights and Fridays, especially the last hour of Fridays

◊ The last third of the night

◊ The month of Rama¤¡n

◊ The three Nights of Qadr, especially the eve of the twenty-third of Rama¤¡n

◊ The night and day of `Araf¡t. Here, supplication is preferred to fasting. In fact, it is recommended to fast on this day only when such fasting will not detract from supplicating.

◊ The night and day of the Divine Mission (i.e. 27th of Rajab)

◊ The nights and days of the two `«ds

◊ The first night of Rajab

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:317, S. 30.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:277, H. 1.

◊ The fifteenth night and day of Rajab

◊ The first night of Sha`b¡n

◊ The Holy Prophet's birthday

◊ Midday

◊ The time between dawn and sunrise

◊ Sunset

◊ The blowing of the wind

◊ The vanishing of shadows

◊ Rainfall

◊ The first shedding of the blood of a slain faithful believer in war

Best Situations for Supplicating

◊ Recitation of the Holy Qur'¡n

◊ Recitation of the call to prayer (i.e. *adh¡n*)

◊ The meeting of two hosts for the purpose of winning martyrdom[1]

◊ Prayer of the wronged, because, in the expression of a tradition, "nothing can screen it from advancing directly towards the Divine Throne"[2]

◊ Shuddering (having a convulsive tremor of the body)

◊ Inclination toward shedding tears (caused by a sad or moving feeling)

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:277, H. 2.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:277, H. 3.

◊ When the sun is at its zenith, or starting to decline

◊ At this very time, the doors to the heavens are opened, the help of the angels is expected, and the response of the Almighty Lord is awaited.[1]

◊ Upon completion of prayers

◊ The time between two obligatory prayers

◊ The time of breaking a fast[2]

Places of Supplicating

As for the best places of supplicating, the following can be mentioned:

◊ The Sacred Mosque of Makkah

◊ The holy places where the rituals of °*ajj* are performed.

◊ The Fount of Mercy (*m¢z¡b al-ra¦mah*) above °ijr Ism¡`¢l (a fence near the Holy Ka`bah).

◊ The Station of Prophet Abraham (‘a) (*maq¡m Ibr¡h¢m*)

◊ The Black Stone (*al-¦ajar al-aswad*)

◊ The area between the Station of Abraham (‘a) and the gate of the Holy Ka`bah

◊ Inside the Holy Ka`bah

◊ The Zamzam Spring

◊ On al-¯af¡

◊ On al-Marwah

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:277, H. 8.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:279, H. 12.

◊ The Holy Monument (*al-mash`ar al-¦ar¡m*)

◊ The three statues known as *al-jamar¡t*

◊ The first glance of the Holy Ka`bah[1]

◊ The Holy Prophet's tomb

◊ The Holy Prophet's Mosque, especially the area between his tomb and minbar

◊ The holy shrine of Imam °usayn (‘a)

◊ The holy mosques, like the K£fah Mosque

Conditions of Supplicating

Supplications are responded under the following conditions:

◊ The supplications of the observers of fasting

◊ The supplications of the ailing and the performers of °*ajj* and *`Umrah*

◊ The supplications of three persons meeting at the home of one of their brothers-in-faith who is not expected to betray them

◊ The imprecations of the wronged persons upon those who have wronged them and those who have had a hand in such wrongdoings

In this connection, Imam al-¯¡diq (‘a) is reported to have said:

كَـــانَ أَبـــي يَـقُـــولُ: إتَّـقُـــوا دَعْـــوَةَ

My father used to say: Avoid the imprecation of the

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:280.

الْمَظْلُومِ فَإِنَّ دَعْوَةَ الْمَظْلُومِ تَصْعَدُ إِلَى السَّمَاءِ.

wronged, because it directly ascends to the heavens.[1]

◊ The prayers of a poor believer for his brother-in-faith who helps him, and his imprecations (of evil) upon his brother-in-faith who rejects to help him although he can easily do it, are responded to

◊ The prayers of a sick person for those who visit him

◊ The prayers of the beggars for those who give them

◊ The prayers of travelers

◊ The prayers of fathers for their pious sons and their imprecations upon their disobedient sons

◊ The prayers of just leaders

◊ The prayers for neighbors[2]

When Supplications are Rejected

According to the traditions of the Ahl al-Bayt (‘a), supplications that are in violation of the rules and principles, as well as the natural and legal means that Almighty Allah has put at the disposal of man to help him manage all his affairs, are always rejected. In plainer words, when man has sufficient capability of managing an affair that Almighty Allah wants him to do, but he, instead, stands still and depends upon supplicating to Him for managing such affairs, then Almighty Allah will never respond to him.

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:302, H. 1.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:302, S. 27.

Traditions have mentioned some samples of such persons whose supplications are never responded:

(1) Those who are capable of seeking earnings—a duty commanded by Almighty Allah—but they instead sit in their houses and supplicate to Him to give them sustenance.

(2) Those who can divorce wives who are committing iniquity but instead keep them and imprecate them.

(3) The creditors who are too lenient towards documenting the loans they give to others by means of having witnesses or any other means, but when the debtors deny such loans, they imprecate them.

(4) Those who imprecate (evil or curse) neighbors that annoy them while they can move to other places.

(5) Those who profligately waste the fortunes that Almighty Allah has given to them and then supplicate to Him to give them sustenance.

(6) Those who commit acts of disobedience to Almighty Allah by usurping the rights of others while they are capable of avoiding such illegal acts, and who later do not repent and submit to Almighty Allah.

The supplications and imprecations of such classes of people are never responded.[1]

From the above we can understand that whenever the individuals of a community desire to change their conditions, they must first of all change what is in their inner selves. To this general rule, the Holy Qur'¡n has referred, saying:

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:321, S. 33.

Surely, Allah does not change the condition of a people until they change their own condition. (13:11) ﴿ ۀ ۀ ہ ہ ھ ھ ے ے ۓ ۓ ﴾

Of course, such changes cannot come by means of supplication; rather, practical steps bring about the change. Only then can the supplication be effective in removing the obstacles and preparing for the out-of-reach causes.

Special Directions

In addition to the previous instructions, the Ahl al-Bayt (‘a) taught the individuals of the virtuous community special manners of supplicating. They, therefore, taught them how to supplicate and what to say in their supplications. Although the traditions that demonstrate such manners are too many, we will restrict the discussion of this topic to the following points:

Imprecation of Punishment on the Enemies

Just like the Holy Imams of the Ahl al-Bayt (‘a), the individuals of the virtuous community used to suffer from great numbers of enemies and ill-wishers. In their capacity as the true faithful believers, their one and only weapon was seeking Almighty Allah’s help against these enemies. Some traditions have reported some occasions on which the Ahl al-Bayt (‘a) and their followers used to resort to supplication in order to save themselves from their opponents. Let us now refer to a few samples of such events.

Quoted from the book known as *Rij¡l al-Kashsh¢*, Al-Masma`¢ has reported that when D¡w£d ibn `Al¢, one of the tyrants of the `Abb¡sid dynasty, arrested al-Mu`all¡ ibn Khunays, one of the intimate companions of Imam al-¯¡diq (‘a), and intended to kill him, al-Mu`all¡ asked him to allow him to meet the people, claiming that he had many debts

and much money to declare openly before the people. Hence, when al-Mu`all¡ was allowed to meet the people in the marketplace, he declared, "O people, I am al-Mu`all¡ ibn Khunays! Some of you may know me. I want you to witness that whatever estate, money, debt, slave, or house, be it little or much, is now gifted to Ja`far ibn Mu¦ammad."

Upon hearing this declaration, the police chief officer became angry and killed al-Mu`all¡. Once he was informed about this event, Imam al-¯¡diq ('a), followed by his son Ism¡`¢l, angry and hastening, left his house and came to D¡w£d, "You have killed my follower and seized my money!" said the Imam ('a).

"No," answered D¡w£d, "I have neither killed your follower nor seized your money."

"By Allah I swear it," said the Imam ('a), "I will imprecate Almighty Allah's punishment upon the one who killed my follower and seized my money."

"I did not kill him," said D¡w£d, "it was my police chief officer who did it."

"Was it under your permission or not?" asked the Imam ('a).

"No," answered D¡w£d, "it was not under my permission."

The Imam ('a) turned his face towards his son, Ism¡`¢l, and ordered him to deal with that police chief officer.

Immediately, Ism¡`¢l, unsheathing his sword, headed for the office of that chief officer and killed him there…

Imam al-¯¡diq ('a) spent that whole night in worship, standing up and prostrating. At the last hour of that night, he said this imprecation in his prostration:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِقُوَّتِكَ

O Allah, I do beseech You in the name of Your powerful power, Your mighty prowess, and Your

الْقَوِيَّةِ وَبِمَحَالِكَ الشَّدِيدِ وَبِعِزَّتِكَ الَّتِي خَلْقُكَ لَهَا ذَيْلٌ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَأْخُذَهُ السَّاعَةَ.

Almightiness to which all Your creatures are docile, (please) send blessings upon Mu¦ammad and the Household of Mu¦ammad and grasp him (i.e. Diw£d) at this very hour.

No sooner did the Imam (‘a) finish his prayer than D¡w£d died.[1]

Sahl ibn Ziy¡d is reported to have quoted Is¦¡q ibn `Amm¡r as narrating:

I complained to Imam al-¯¡diq (‘a) about one of my neighbors who used to annoy me. The Imam (‘a) asked me to imprecate him. As I did, nothing changed. I then returned to the Imam (‘a) and complained that my imprecation had done nothing to that man. “How did you imprecate upon him?” asked the Imam (‘a). “Whenever I met him, I would do so,” I answered. “No,” the Imam (‘a) taught, “You must imprecate him when he leaves and when he turns his back.” Soon after that, Almighty Allah spared him the trouble.[2]

Shaykh al-Kulayn¢, in *al-K¡f¢*, has reported Y£nus ibn `Amm¡r as saying:

I, once, complained to Imam al-¯¡diq (‘a) about a neighbor from the tribe of Quraysh and the clan of Mu¦riz who used to defame me by name. Whenever I passed by him, he would cry out, “This R¡fi¤¢ is carrying funds to Ja`far ibn Mu¦ammad.”

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:327, S. 35, H. 2.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:327, S. 35, H. 7.

The Imam (‘a) taught me to imprecate him, saying, “In the last prostration of the first two units of the Night Prayer, imprecate Almighty Allah’s punishment on this man. You may begin your imprecation with statements of praising and glorifying Almighty Allah after which you may say the following: O Allah, so-and-so (mention his name and his father’s) is defaming, offending, enraging, and exposing me to repulsive things. O Allah, (please) hit him with a swift dart, causing him to be distracted from me. O Allah, (please) hasten his death time, cut off his existence, and make this to happen immediately at this very hour, O Lord.”

When we returned to K£fah, I asked my family members about the man, and I was told that he was suffering an ailment. Forthwith, we heard lamentations coming from his house declaring his death.[1]

Invoking Allah’s Curse upon a Lying Party (Mub¡halah)

In situations of argument, disputation, and failure of methods of logic and excellent preaching to guide to the right path, the Ahl al-Bayt (‘a) taught their partisans to resort to the reciprocal invocation of Allah’s curse upon the wrong party—a method inspired from the teaching of the Holy Qur'¡n with regard to the disputation between the Holy Prophet (¥) and the Christians of Najr¡n.

In *al-K¡f¢*, Shaykh al-Kulayn¢ has reported that Ab£-Masr£q said to Imam al-¯¡diq (‘a), “Whenever we debate with people (regarding the question of which sect represents the genuine line of Islam), we provide as

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:327, S. 35, H. 11.

evidence texts of the Holy Qur'¡n, but they distort their meanings. When we provide this holy verse, '*O you who believe, obey Allah and obey the Messenger and those in authority from among you.* (4:59),' they claim that this verse was revealed to express obedience to the commanders of detachments. When we provide as evidence this holy verse, '*Only Allah is your Leader and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow.* (5:55),' they claim that this verse was revealed to express the leadership of the believers. When we provide this holy verse, '*Say: I do not ask of you any reward for it but love for my near relatives.* (42:23),' they claim that it was revealed to express love for the relatives of Muslims, etc."

The Imam ('a), upon hearing this, said, "If it is so, then invite them to *mub¡halah*."

"How is that?" Ab£-Masr£q asked.

The Imam ('a) taught, "You may reform yourself for three days (i.e. prepare yourself for this challenge and avoid committing any acts of disobedience to Almighty Allah), observe fasting, and bathe yourself ritually. The other party and you may then meet in the desert. When you are there, interlace the fingers of your right hands with his fingers, and treat him fairly by beginning with yourself in this invocation of curse upon the lying party. You may say the following formula of invocation: 'O Allah, O Lord of the seven skies and the seven (layers of) the earth, Knower of the unseen and the seen, All-beneficent, and All-merciful! If Ab£-Masr£q denied a truth or claimed falsely, then pour down upon him a thunderbolt from heaven or a painful chastisement. But if *so-and-so* (i.e. the other party) denied a truth or claimed falsely, then pour down upon him a thunderbolt from heaven or a painful chastisement.' If you

do all that, you will soon see the outcome of this invocation on the other party."

Ab£-Masr£q commented, "When I invited them to this challenge, I could not find any single person accepting to do it."[1]

According to another validly reported tradition, Imam al-¯¡diq (‘a) said to Ab£-Ja`far Mu¦ammad ibn al-Nu`m¡n:

Debate with them, show them the true guidance you are following, and challenge them to an invocation of curse with regard to the priority of `Al¢ (`a).[2]

خَاصِمُوهُمْ وَبَيِّنُوا لَهُمُ الْهُدَى الَّذِي أَنْتُمْ عَلَيْهِ وَبَاهِلُوهُمْ فِي عَلِيٍّ عَلَيْهِ السَّلاَمُ .

In the previous books of the security system of the virtuous community and the social relations system, we have confirmed that the invitation to following the true party is a duty commissioned by Almighty Allah, but the Ahl al-Bayt (‘a) suspended carrying out this duty on account of the special political circumstances to which the individuals of the virtuous community were subjected.

This method of invoking a curse upon the lying party (i.e. *mub¡halah*) is another demonstration of this fact.

Showing the Points of Error in Supplications

In the course of building a virtuous community, the Ahl al-Bayt (‘a) corrected the points of error their followers might commit upon supplicating, addressing, and speaking to

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:327, S. 36, H. 1.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:327, S. 36, H. 4.

Almighty Allah. Corrections can be deduced from traditions, some of which are:

¯afw¡n ibn Ya¦y¡ has reported al-K¡hil¢ as saying that he wrote a letter to Imam al-Ri¤¡ (‘a), asking his opinion about the supplication that beings with, “*All praise be to Allah to the utmost of His knowledge.*” He received an answer from the Imam (‘a) teaching him to change the phrase of “*to the utmost of His knowledge*” into “*to the utmost of His pleasure.*”[1]

Imam al-¯¡diq (‘a) is reported to have narrated that when Imam `Al¢ (‘a) heard someone saying, “*O Allah, I do seek Your protection against temptation*,” he said to him, “You are seeking the protection of Almighty Allah against your property and children! Instead, you should say, ‘*O Allah, I do seek Your protection against the misleading temptations*.’ Almighty Allah says, ‘*Your property and your children are a temptation.* (8:28)’”[2]

In *al-K¡f¢*, Shaykh al-Kulayn¢ has reported on the authority of Ab¡n ibn `Abd al-Malik on the authority of Bakr al-Arqa§ (on the authority of Shu`ayb) that someone visited Imam al-¯¡diq (‘a) and said, “May Allah lead you to more success! I am totally loyal to you, but when I was stricken by harsh poverty, I sought the help of my family members and relatives. However, this has increased nothing but more aloofness from them.”

The Imam (‘a) answered, “What Almighty Allah has given you is definitely better than what He has taken from you.”

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:335, S. 37, H. 1.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:335, S. 38, H. 1.

The man said, “May Allah accept me as ransom for you! Pray to Allah for me that He may make me dispense with all His creatures.”

The Imam (‘a) answered:

إِنَّ اللهَ قَسَّمَ رِزْقَ مَنْ شَاءَ عَلَى يَدَيْ مَنْ شَاءَ، وَلَكِنْ سَلِ اللهَ أَنْ يُغْنِيَكَ عَنِ الْحَاجَةِ الَّتِي تَضْطَرُّكَ إِلَى لِئَامِ خَلْقِهِ.

Verily, Allah has put the sustenance of him whom He willed in the hands of others whom He willed. Yet, you should pray to Him to help you dispense with needs that compel you to resort to the lowly of His creatures.[1]

Imam al-¯¡diq (‘a) is also reported to have said:

In the presence of my father, a man, supplicating to Allah, said, “O Allah, (please) make us dispense with all of Your creatures.”

“Do not say it in this way,” my father taught, “Rather, you should say, ‘*O Allah, make us dispense with the wicked ones of Your creatures.*’ Verily, a faithful believer cannot dispense with his brothers-in-faith.”[2]

In *al-K¡f¢*, Shaykh al-Kulayn¢ has reported Imam al-Ri¤¡ (‘a) as saying:

In the presence of Imam al-B¡qir (‘a), a man, supplicating to Almighty Allah, said, “O Allah, I do beseech You to give part of Your legally-gotten sustenance.”

“You have just besought the sustenance of the prophets,” the Imam (‘a) commented. “Rather, you should say, ‘*O*

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:336, S. 40, H. 1.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:336, S. 40, H. 3.

Allah, I beseech You for sustenance that is legally-attained, abundant and pleasant.'"[1]

Spontaneous Supplications are the Best Supplications

A supplication may be of two forms:

The first form entails the spontaneous supplications that one may compose of his own accord to express glorification and praise of Almighty Allah or to express his own emotions, feelings, and requests from Him.

The second form entails the special formulas of supplications that are reported from the Holy Prophet (¥) and the Holy Imams (ʻa) or mentioned in the Holy Qur'¡n.

Just as the Ahl al-Bayt (ʻa) taught their followers methods and formulas of supplication, they also urged them to supplicate of their own accord in order to educate and train them to invent and excel in praying to Almighty Allah, which is a sort of righteous deed. They also intended such spontaneous supplications to express the sentimental and spiritual states that interact with their feelings and prerequisites so that the practice of supplicating would be easy, within reach, and correspond to current needs, without memorization or following written texts.

Nonetheless, the reported formulas of supplications maintain their supreme ranks and vital roles in education, purification, and expression of feelings.

In this regard, Sayyid Ibn ±¡w£s, quoting Sa`d ibn `Abdull¡h in his book of *Du`¡'*, has reported that when Zur¡rah asked Imam al-¯¡diq (ʻa) to teach him a supplication, the Imam (ʻa) answered:

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:319, H. 4.

إِنَّ أَفْضَلَ الدُّعَاءِ مَا جَرَى عَلَى لِسَانِكَ.

The best of supplications are those which you compose of your own accord.[1]

In his book of *al-Khi¥¡l*, Shaykh al-¯ad£q has reported Mu¦ammad ibn Ism¡`¢l as quoting Imam al-B¡qir (‘a) as saying:

There is no specific supplication to be said in the following seven situations: (1) Prayers at funerals, (2) supplications during the ritual prayers (i.e. *Qun£t*), (3) supplicating at al-Mustajir (the opposite of the gate of the Ka`bah), (4) supplicating at al-¯afi, (5) supplicating at al-Marwah, (6) supplicating during the ritual halt on Mount `Arafit, and (7) supplicating during the two-unit Circumambulation Prayer.[2]

Some traditions have interpreted this teaching as an inducement of ease in supplication.

Shaykh al-Kulayn¢ in *al-K¡f¢* and Shaykh al-±£s¢ in *Tahdh¢b al-A¦k¡m* have reported that Bakr ibn °ab¢b asked the Imam (‘a) as to what supplication he should say in the *Qun£t* and *Tashahhud*.

The Imam (‘a) answered:

قُلْ بِأَحْسَنَ مَا عَلِمْتَ، فَإِنَّهُ لَوْ كَانَ مُوَقَّتاً لَهَلَكَ النَّاسُ.

You should say the best thing you know. If there were certain formulas to be said, then all people would be destroyed.[3]

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:337, H. 1.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 3:321, H. 5.
3- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 5:334, H. 21. A similar tradition is mentioned in the same reference book, carrying number 22.

According to another tradition, the Imam (‘a) has said:

لَوْ كَانُوا كَمَا يَقُولُونَ وَاجِباً عَلَى النَّاسِ هَلَكُوا. إِنَّمَا كَانَ الْقَوْمُ يَقُولُونَ أَيْسَرَ مَا يَعْلَمُونَ.

Had it been obligatory upon people to say a certain formula of supplication, they all would be destroyed. However, the people used to say the easiest of what they knew.[1]

Objectives of Supplicating

We can construe a general concept of the most significant features in the following points:

1. Supplication is a method of education, purification, and sanctification. It also identifies the most proper manner of addressing the Lord with words of glorification, praise, and thanks, in addition to resorting to Him, calling down His mercy, and beseeching Him for granting needs. Obviously, these manners are taught by the special formulas and styles of supplication and the means, of guaranteeing the response of the supplicated Lord, that are instructed by the Ahl al-Bayt (‘a).

2. The supplicatory prayers are expressions of a practical attitude of man towards His Sustainer and Creator. They therefore express man’s belief in Almighty Allah, commitment to serving Him, and belief in the unseen and its role in and connection with the material life of human beings. For these reasons, supplication enlists one to perform religious duties.

3. The Almighty Creator has created this universe according to a firmly compact, flawless, and

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 5:335, H. 26.

comprehensive system. This system involves two aspects one of which is compulsory, in the sense that it is related to creation which man has no power to change, while the other is optional, in the sense that it is contingent upon the will of man to bring about the causes, outcomes, and consequences related to his will.

As an influential factor in this comprehensive system, supplication enters this system through the relationship between man's will, deed, and behavior and the divine will that is totally overpowering and dominating whatever is in existence, including man and his will. By means of supplication, this divine will becomes responsive to man's will and call according to certain conditions, criteria, and regulations.

These conditions and regulations can be presented in the following points:

a) The response of the Divine Will to supplications is contingent upon the level of relationship between man and his Lord, identified through man's deeds, behavior, and perfection in his correspondence with the religious laws and provisions decided by Almighty Allah. In other words, the more man responds to divine laws and provisions, the more the Lord responds to man's supplications, will and desires.

b) Response to supplicatory prayers is also conditional upon the amount of the supplicant's devotion to Almighty Allah in times of urgency, feeling of absolute need for Him, resorting to Him, having hope in Him, and recognizing Him.

c) A suppliant must exert all possible and legal efforts and energies to attain his need when all other doors are blocked. A supplication can thus be defined as request for operating the power of Almighty Allah in a field that is unattainable

for man. Accordingly, supplication is not a compensation for the human will by the Divine Will; otherwise, the divine logic for creating man as a willful being would be lost.

d) Response to supplications is contingent upon the absence of a person's voluntary and optional obstacles that result from his behavior and deeds and necessitate rejection of his supplication for help and assistance.

e) Response of supplications is also contingent upon the absence of other interests related to the supplicant himself or to other righteous people that require delay in or nullity of response.

About this condition, a part of a supplication reads:

فَإِنْ اَبْطَأَ عَنِّي عَتَبْتُ بِجَهْلِي عَلَيْكَ وَلَعَلَّ اَلَّذِي اَبْطَأَ عَنِّي هُوَ خَيْرٌ لِي لِعِلْمِكَ بِعَاقِبَةِ اَلأُمُورِ.

...but when Your response is delayed, out of ignorance I blame You although perhaps slowing down may be a blessing in disguise because You alone know the consequences of all matters.

Referring to this fact too, the Holy Qur¡n states:

پپپپپپنثنثثثٹٹٹ

It may be that you dislike a thing while it is good for you and it may be that you love a thing while it is evil for you. (2:216)

Through a valid chain of authority, Shaykh al-Kulayn¢, in his book of *al-K¡f¢*, has reported A¦mad ibn Mu¦ammad ibn Ab¢-Na¥r as saying:

One day, I visited (Imam) Abu'l-°asan M£s¡ ibn Ja`far al-K¡¨im (ʻa) and said to him, "May Allah accept me as ransom for you! I have been beseeching Almighty Allah for granting me a request for more than a year, but the response

has been delayed, so I felt something must be improper about it."

The Imam (‘a) answered:

يَا أَحْمَدُ، إِيَّاكَ وَالشَّيْطَانَ أَنْ يَكُونَ لَهُ عَلَيْكَ سَبِيلٌ حَتَّى يُقَنِّطَكَ. إِنَّ أَبَا جَعْفَرٍ صَلَوَاتُ اللهِ عَلَيْهِ كَانَ يَقُولُ: إِنَّ الْمُؤْمِنَ يَسْأَلُ اللهَ عَزَّ وَجَلَّ حَاجَةً فَيُؤَخِّرُ عَنْهُ تَعْجِيلُ إِجَابَتِهِ حُبّاً لِصَوْتِهِ وَاسْتِمَاعِ نَحِيبِهِ. وَاللهِ مَا أَخَّرَ اللهُ عَزَّ وَجَلَّ عَنِ الْمُؤْمِنِينَ مَا يَطْلُبُونَ مِنْ هَذِهِ الدُّنْيَا خَيْرٌ لَهُمْ مِمَّا عَجَّلَ لَهُمْ فِيهَا، وَأَيُّ شَيْءٍ الدُّنْيَا؟ إِنَّ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ كَانَ يَقُولُ: يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ دُعَاؤُهُ فِي الرَّخَاءِ نَحْواً مِنْ دُعَائِهِ فِي الشِّدَّةِ، لَيْسَ إِذَا أُعْطِيَ فَتَرَ، فَلَا تَمَلَّ الدُّعَاءَ فَإِنَّهُ مِنَ اللهِ عَزَّ

O A¦mad, beware of letting Satan have a way against you that he may make you lose hope! Ab£-Ja`far (al-Bi¦qir), Allah's blessings be upon him, used to say, "It happens that a faithful believer beseeches Almighty Allah for something, but Allah delays the response out of His love to hear the voice of that believer and to listen to his crying out to Him." By Allah I swear, He has never delayed responding to the faithful believers who ask for some worldly things when these things would be better for them than what He has already given them." What is the value of this world? Ab£-Ja`far used to say, "A faithful believer is required to supplicate to Almighty Allah in situations of prosperity in the same way as he supplicates in situations of misery. He thus must not slow down supplicating when he is prosperous." Therefore, never be weary of supplicating because it enjoys a considerable value in the sight of Almighty Allah. Likewise, abide by patience, seeking legal earnings, and building good relations with your relatives. On the other hand, beware of behaving impudently towards people, because we, the Ahl al-Bayt, always build good

relations with those who rupture their relations with us and we behave kindly towards those who mistreat us. By doing so, we expect only good outcomes. I swear it by Allah. When the wealthy people in this world are granted their needs whenever they ask, they ask for things that they do not need. Consequently, they disregard the wealth they have to the degree that nothing will satiate them. When graces are given in abundance to a Muslim, his duties with regard to these graces increase, and he will not care if he fails in this test. If I say something to you, will you accept it from me in full trust?

وَجَلَّ بِمَكَانِش.
وَعَلَيْكَ بِالصَّبْرِ وَطَلَبِ الْحَلاَلِ وَصِلَةِ الرَّحِمِ، وَإِيَّاكَ وَمُكَاشَفَةَ النَّاسِ فَإِنَّا أَهْلَ الْبَيْتِ نَصِلُ مَنْ قَطَعَنَا وَنُحْسِنُ إِلَى مَنْ أَسَاءَ إِلَيْنَا، فَنَرَى وَاللهِ فِي ذَلِكَ الْعَاقِبَةَ الْحَسَنَةَ. إِنَّ صَاحِبَ النِّعْمَةِ فِي الدُّنْيَا إِذَا سَأَلَ فَأُعْطِيَ طَلَبَ غَيْرَ الَّذِي سَأَلَ وَصَغُرَتِ النِّعْمَةُ فِي عَيْنِهِ فَلاَ يَشْبَعُ مِنْ شَيْءٍ، وَإِذَا كَثُرَتِ النِّعَمُ كَانَ الْمُسْلِمُ مِنْ ذَلِكَ عَلَى خَطَرٍ لِلْحُقُوقِ الَّتِي تَجِبُ عَلَيْهِ وَمَا يَخَافُ مِنَ الْفِتْنَةِ فِيهَا. أَخْبِرْنِي عَنْكَ، لَوْ أَنِّي قُلْتُ لَكَ قَوْلاً أَكُنْتَ تَثِقُ بِهِ مِنِّي؟

Ab£-Na¥r answered, “Of course I will. May Allah accept me as ransom for you! If I do not put my trust in you while you are the proof of Allah for His creatures, in whom else can I trust?”

The Imam (‘a) said:

فَكُنْ بِاللهِ أَوْثَقَ فَإِنَّكَ عَلَى مَوْعِدٍ مِنَ اللهِ. أَلَيْسَ اللهُ عَزَّ وَجَلَّ يَقُولُ: {□ □□ □ □ □ □ □} وَقَالَ: {□ □ □ □} وَقَالَ: {ھ ہ ہ ھ ے} وَقَالَ: {ۋ ۅ ۅ ۉ ۉ} فَكُنْ بِاللهِ عَزَّ وَجَلَّ أَوْثَقَ مِنْكَ بِغَيْرِهِ، وَلاَ تَجْعَلُوا فِي أَنْفُسِكُمْ إِلاَّ خَيْراً فَإِنَّهُ مَغْفُورٌ لَكُمْ.

Thus, you should trust Almighty Allah more than anyone else, for He promises (to respond to your supplications). Is it not that He, the Almighty and Majestic, says, "When My servants ask you concerning Me, then surely I am very near. I answer the prayer of the suppliant when he calls on Me. (2:186)" He also says, "Do not despair of the mercy of Allah. (39:53)" He also says, "Allah promises you forgiveness from Himself and abundance. (2:268)" Thus, trust Almighty Allah more than anyone else. Do not feel in yourselves towards Him anything other than good, for you will be forgiven.[1]

Reported Formulas of Supplications

Many and various formulas of supplication that vary in length, contents, and style have been reported from the Ahl al-Bayt (‘a), including marvelous and superb supplications, addressing, praising, thanking, glorifying, begging, confessing, and resorting to Almighty Allah.

This great moral, literary, eloquent, and spiritual fortune is considered one of the distinctive features of the Ahl al-Bayt (‘a) School and obviously indicates their superior standing and rank and their Imamate and supremacy over all other people.

In the previous chapters and sections of this book, we have referred to a large number of such formulas of

1- Shaykh al-Kulayn¢, *al-K¡f¢* 2:448, H. 1.

supplications, demonstrating that the Holy Imams of the Ahl al-Bayt (‘a) gifted us special supplicatory formulas for each occasion, condition, and time, especially on the blessed anniversaries, holy places, and devotional rites. There are many lengthy books comprising these supplications.

Amongst the Holy Imams (‘a), Imam `Al¢ and Imam Zayn al-`ªbid¢n (‘a) are particularly known for reporting such distinctive supplicatory formulas like *Du`¡' al-¯ab¡¦* (Supplication of the Morning), *Du`¡' Kumayl* (Supplication of Kumayl), the Fifteen Whispered Supplicatory Prayers, and many others. The book of supplication known as *al-¯a¦¢fah al-`Alawiyyah* (The Book of `Al¢ (‘a)) is the best example in this regard.

The book entitled *al-¯a¦¢fah al-Sajj¡diyyah* (which comprises the supplications of Imam Zayn al-`ªbid¢n (‘a)) is too famous to require introduction. If we add the famous supplication known as *Du`¡' Ab¢-°amzah al-Thum¡l¢* and the collection of the other supplications of Imam Zayn al-`ªbid¢n (‘a), the total will be six books.

There are some other supplications by the other holy Imams (‘a) such as, Imam °usayn’s supplication on the Day of `Araf¡t, Imam al-B¡qir’s *Du`¡' al-Bah¡'* (Supplication of Splendor), Imam al-Mahd¢’s *Du`¡' al-Iftit¡¦* (Supplication of Commencement), and Imam al-H¡d¢’s *al-Ziy¡rah al-J¡mi`ah* (the Comprehensive Formula of *Ziy¡rah*).

To include all such formulas of supplication reported from the Ahl al-Bayt (‘a) requires lengthy books. We can therefore notice that the scholars of the virtuous community, especially in the first ages, compiled lengthy books about this topic apart from their famous books on traditions. Further acquaintance with these supplications can be obtained by referring to these books. However, we

will hereinafter list some famous supplicatory formulas, which can be found in the famous and widely circulated book of *Maf¡t¢¦ al-Jin¡n* in addition to Shaykh al-±£s¢'s *Mi¥b¡¦ al-Mutahajjid,* Shaykh al-Kaf`am¢'s *al-Mi¥b¡¦,* Sayyid Ibn ±¡w£s's *Iqb¡ al-A`m¡l,* and many other reference books:

◊ *Du`¡' Kumayl*

◊ *Du`¡' al-Sim¡t* (Supplication of Attributes)

◊ *Du`¡' al-`Ashar¡t* (Supplication of the Tens)

◊ *Du`¡' al-¯ab¡¦* (Supplication of the Morning)

◊ *Du`¡' al-Jawshan al-Kab¢r* (The Major Supplication of the Coat of Armor)

◊ *Du`¡' al-Jawshan al-¯agh¢r* (The Minor Supplication of the Coat of Armor)

◊ *Du`¡' al-Mashl£l* (Supplication of the Lame)

◊ *Du`¡' al-Muj¢r* (Supplication of the Succoring)

◊ *Du`¡' Yastash¢r* (Supplication of the Counseling)

◊ The Fifteen Whispered Prayers

◊ *Du`¡' al-Iftit¡¦* (Supplication of Commencement)

◊ *Du`¡' al-Bah¡'* (Supplication of Splendor)

◊ *Du`¡' Ab¢-°amzah al-Thum¡l¢*

◊ *Du`¡' al-Sa¦ar* (Supplication at Early Dawn)

◊ *Al-Mun¡j¡t al-Sha`b¡niyyah* (The Whispered Prayer of Sha`b¡n)

◊ *Du`¡' Mak¡rim al-Akhl¡q* (Supplication of Nobility of Character)

There are also some famous supplications that are not reported as ascribed to the Holy Imams (‘a), such as the famous supplication known as *Du`¡' al-Nudbah* (Lamentation).

These formulas of supplicatory prayers represent a practical school and methodology that man may benefit from once he applies them to the details of his life activities. These advantages can be summed up thus:

1. Details of these supplicatory formulas teach the most proper way of speaking to the Almighty.
2. They introduce the attributes, manners, graces, and gifts of the Almighty.
3. They encourage piety, repentance for one’s sins, repeated turning to the Lord in penitence, and abstention from violating His prohibitions.
4. They urge commitment to nobility of character, treat compliance with one’s personal lusts and desires, and help provide power over desires and deviations.
5. They diagnose points of defect in one’s behavior.
6. They familiarize people with and lead them to perform righteous deeds and high-ranking conduct according to religious law.
7. They disclose the means Satan usually uses to tempt man and the tiny cracks through which he may take hold of him.
8. They present generally everything that is needed by man in this world as well as the world to come.

DHIKR

By *dhikr* we mean the words and phrases by which Almighty Allah is mentioned,[1] praised, thanked, glorified, or besought for help. The most famous words of *dhikr* in Islam are the following:

◊ *Al¦amdu-lill¡h*; all praise be to Allah.

◊ *Bismill¡h*; in the Name of Allah (I begin).

◊ *M¡ sh¡'all¡h*; only that which Allah wills (shall come to pass).

◊ *All¡hu-akbar*; Allah is the Most Great.

◊ *L¡ il¡ha illall¡h*; there is no god save Allah.

◊ *Sub¦¡nall¡h*; all glory be to Allah.

The word *dhikr* also means seeking forgiveness, declaring repentance, and turning to Almighty Allah in penitence by giving up one's sins and disobedience to Him.

It can also refer to invoking Almighty Allah's blessings upon the Holy Prophet and his Household.[2]

1- Lexically, the word *dhikr* means to remember or to remind.

2- Although imploration for forgiveness (*istighf¡r*) and invocation of blessings (*¥alaw¡t*) are sorts of supplications, they are added to *dhikr*, because their verbal structures are similar to the structures and statements of *dhikr*. Another reason is that it is deemed recommended to repeat these statements many times in certain formulas of *dhikr*. Moreover, some traditions demonstrate that the invocation of blessings upon the Holy Prophet and his Household may substitute for phrases of remembrance and glorification of Almighty Allah. For these reasons, these two ⇨

Dhikr, in its inclusive meaning, is one of the Islamic obligatory devotional practices mentioned and urged in the Holy Qur'¡n on many occasions, such as in the following verses:

Glorify the name of your Lord, morning and evening, and during part of the night adore Him, and give glory to Him a long part of the night. (76:25-26)

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Most surely, in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand: those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth (saying): Our Lord! You have not created this in vain! Glory be to You! Save us then from the chastisement of the fire. (3:190-191)

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Those who, when they commit an indecency or do injustice to their souls, remember Allah and ask forgiveness for their faults—and who forgives faults but Allah—and who do not knowingly persist in what they have done. (3:135)

ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽

Had they, when they were unjust to themselves, come to you and asked

ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽

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supplicatory prayers will be discussed within the words and phrases of *dhikr*.

forgiveness of Allah and the Messenger had also asked forgiveness for them, they would have found Allah Oft-returning to mercy, Merciful. (4:64)

ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ

Ask forgiveness of your Lord, then turn to Him; He will provide you with a goodly provision to an appointed term and bestow His grace on every one endowed with grace. (11:3)

ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ

Surely, Allah and His angels bless the Prophet. O you who believe, call for Divine blessings on him and salute him with a becoming salutation. (33:56)

ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ

O you who believe, remember Allah, remember Him frequently, and glorify Him morning and evening. He it is Who sends His blessings on you, and so do His angels, that He may bring you forth out of utter darkness into the light. He is Merciful to the believers. (33:41-43)

□ □ □ □

بَعِيدٌ فَأُنَادِيكَ؟ فَأَوْحَى اللهُ عَزَّ وَجَلَّ إِلَيْهِ: يَا مُوسَى، أَنَا جَلِيسُ مَنْ ذَكَرَنِي. فَقَالَ مُوسَى: فَمَنْ فِي سِتْرِكَ يَوْمَ لاَ سِتْرَ إِلاَّ سَتْرُكَ؟ فَقَالَ: الَّذِينَ يَذْكُرُونَنِي فَأَذْكُرَهُمْ وَيَتَحَابُّونَ فِيَّ فَأُحِبَّهُمْ، فَأُولَئِكَ الَّذِينَ إِذَا أَرَدْتُ أَنْ أُصِيبَ أَهْلَ الأَرْضِ بِسُوءٍ ذَكَرْتُهُمْ فَدَفَعْتُ عَنْهُمْ بِهِمْ.

who remembers Me." Prophet Moses asked, "Who will be under Your covering on the day when there shall be no cover save Yours?" The Lord answering said, "They are those who remember Me; therefore, I remember them, and those who love each other for My sake; therefore, I love them. When I am to decide evil for the inhabitants of the earth, I may ward off this evil only when I remember those (who remember Me)."[1]

Shaykh al-Kulayn¢ has reported that Imam al-¯¡diq (‘a) quoted the Holy Prophet (¥) as saying:

مَنْ أَكْثَرَ ذِكْرَ اللهِ عَزَّ وَجَلَّ أَحَبَّهُ اللهُ، وَمَنْ ذَكَرَ اللهَ كَثِيراً كُتِبَتْ لَهُ بَرَاءَتَانِ: بَرَاءَةٌ مِنَ النَّارِ وَبَرَاءَةٌ مِنَ النِّفَاقِ.

Whoever mentions Almighty Allah frequently will be loved by Him. Whoever mentions Almighty Allah frequently will be granted two immunities: one from Hellfire and the other from hypocrisy.[2]

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:350, H. 1.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:350, H. 19.

It is reported that the Holy Prophet (¥) once, came to his companions and said, “Enjoy yourselves in the gardens of heaven.”

“What are these gardens of heavens?” they asked.

He (¥) answered:

مَجَالِسُ الذِّكْرِ، أُغْدُوا وَرُوحُوا وَاذْكُرُوا. وَمَنْ كَانَ يُحِبُّ أَنْ يَعْلَمَ مَنْزِلَتَهُ عِنْدَ اللهِ فَلْيَنْظُرْ كَيْفَ مَنْزِلَةُ اللهِ عِنْدَهُ، فَإِنَّ اللهَ تَعَالَى يُنْزِلُ الْعَبْدَ حَيْثُ أَنْزَلَ الْعَبْدُ اللهَ مِنْ نَفْسِهِ. وَاعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمْ وَأَزْكَاهَا وَأَرْفَعَهَا فِي دَرَجَاتِكُمْ وَخَيْرَ مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ ذِكْرُ اللهِ سُبْحَانَهُ، فَإِنَّهُ أَخْبَرَ عَنْ نَفْسِهِ فَقَالَ: أَنَا جَلِيسُ مَنْ ذَكَرَنِي. وَقَالَ سُبْحَانَهُ: فَاذْكُرُونِي أَذْكُرْكُمْ بِنِعْمَتِي وَاذْكُرُونِي بِالطَّاعَةِ

These are the meetings of mentioning Almighty Allah. Come, go, and mention Him. Whoever wishes to know his standing with Almighty Allah should check the standing he has given Almighty Allah within himself, because Almighty Allah gives a servant (of Him) the same rank that the servant gives to Him. Be it known to you the most favorable, the most growing, the most raising of ranks, and the best of whatever is under sunlight is the remembrance of Almighty Allah Who has informed with regard to Himself saying, “I am the adjacent companion of him who remembers Me.” He, the Glorified, has said, “Remember Me, and I will remember you with My grace. Remember me with obedience to Me and servitude, and I will remember you with favors, kindness, mercy, and pleasure.”[1]

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:350, H. 6.

وَالْعِبَادَةِ أَذْكُرْكُمْ
بِالنِّعَمِ وَالإِحْسَانِ
وَالرَّحْمَةِ
وَالرِّضْوَانِ.

CATEGORIES OF DHIKR

It seems proper to classify our discussion of *dhikr* into three categories:

◊ *Dhikr* in its private meaning

◊ Imploration for forgiveness (*istighf¡r*)

◊ Invocation of blessings (*¥alaw¡t*) upon the Holy Prophet, his Household, the other prophets, and the faithful believers

Dhikr in its private meaning

Dhikr in its private meaning includes all varieties of verbal references to Almighty Allah, such as mentioning Him by names and attributes, thanking, praising, glorifying, and exalting Him.

However, traditions give special significance to certain formulas of *dhikr*, entailing phrases of praising, glorifying, etc.

The most significant of these formulas can be cited in the following list:

◊ *Basmalah* (Commencing with the Name of Allah)

◊ *Isti`¡dhah* (Seeking Almighty Allah's protection)

◊ *Tahl¢l* (Professing Almighty Allah as the one and only God)

◊ *Ta¦m¢d* (Praising Almighty Allah)

◊ *Tasb¢¦* (Glorifying Almighty Allah)

◊ *Takb¢r* (Professing Almighty Allah as the greatest of all)

◊ *°awqalah* (Professing that there in neither power nor might save with Almighty Allah)

◊ *Mash¢'ah* (Professing that only what Almighty Allah wills will comes to pass)

◊ *Istirj¡`* (Professing that all things are Allah's and everything returns to Him)

1. Basmalah

Basmalah is a verse of the Holy Qur'¡n. Except for *S£rah Bar¡'ah* (*al-Tawbah*, No. 9), *Basmalah* is found in all chapters of the Holy Qur'¡n. Some traditions hold that it is the best of all verses. In this regard, Shaykh al-±£s¢, in *Tahdh¢b al-A¦k¡m*, has reported through a valid chain of authority that Mu¦ammad ibn Muslim asked Imam al-¯¡diq (‘a) whether *al-sab` al-math¡n¢* (seven of the oft-repeated verses) *wa'l-qur'¡n al-`a¨¢m*[1] stands for *S£rah al-F¡ti¦ah*.

The Imam (‘a) answered in the affirmative.

"Is *bismi-ll¡hir-ra¦m¡nir-ra¦¢m* part of the *al-sab` al-math¡n¢*?" asked Mu¦ammad.

The Imam (‘a) answered, "Yes, it is. It is the best of these seven verses."[2]

According to another tradition, Imam al-B¡qir (‘a) is reported to have said:

1- This is an indication to the following holy verse:
Certainly, We have given you seven of the oft-repeated verses and the grand Qur'¡n. (15:87)

2- Al-°uwayz¢, *Tafs¢r N£r al-Thaqalayn* 1:8. Topic: *bismi-ll¡hir-ra¦m¡nir-ra¦¢m*.

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ أَقْرَبُ إِلَى اسْمِ اللهِ الأَعْظَمِ مِنْ نَاظِرِ الْعَيْنِ إِلَى سَوَادِهَا.

Bismi-llihir-ra¦minir-ra¦¢m is closer to the Greatest Name than the pupil of the eye to its surrounding blackness.[1]

A third tradition states:

إِنَّ أَوَّلَ كِتَابٍ نَزَلَ مِنَ السَّمَاءِ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ. وَإِذَا قَرَأْتَ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ سَتَرَتْكَ فِيمَا بَيْنَ الأَرْضِ وَالسَّمَاءِ.

Verily, *bismi-llihir-ra¦minir-ra¦¢m* was the foremost book revealed from the heavens. When you recite *bismi-llihir-ra¦minir-ra¦¢m*, it will protect you from whatever is between the heavens and the earth.[2]

Basmalah: the Motto of the Virtuous Community

Due to the unmatched regard of the *Basmalah* in the view of the Ahl al-Bayt (‘a), it has turned into a sign and motto of the individuals of the virtuous community to distinguish them from the other Muslims. This fact can be concluded from the following points:

1. The followers of the Ahl al-Bayt (‘a) School, unlike all other Muslim sects, abide by reciting the *Basmalah* in all prayers as an inseparable part of *S£rah al-F¡ti¦ah* as well as all other *S£rah*s.

2. In the five obligatory prayers, the followers of the Ahl al-Bayt (‘a) recite the *Basmalah* audibly, including the prayers in which the *S£rah*s should be recited inaudibly.

1- Al-°uwayz¢, *Tafs¢r N£r al-Thaqalayn* 1:8, H. 21.
2- Al-°uwayz¢, *Tafs¢r N£r al-Thaqalayn* 1:8, H. 14.

Details of this point have been previously cited within our discussion of the daily obligatory prayers.

In this regard, al-°akam ibn `Umayr is reported to have said, "I followed the Prophet (¥) in congregational prayers and he recited the *Basmalah* audibly in the early night, dawn, and Friday (obligatory) prayers."[1]

3. The followers of the Ahl al-Bayt (‘a) firmly believe that the *Basmalah* is part of all the chapters of the Holy Qur'¡n except *S£rah al-Tawbah.* Many traditions reported from the Ahl al-Bayt (‘a) and the Holy Prophet (¥) maintain this. Many historical demonstrations such as all the calligraphies of the Holy Qur'¡n, which are circulated among all Muslims, the *Basmalah* is written in the same calligraphy in which all the other verses are written.

4. The followers of the Ahl al-Bayt (‘a) commit themselves to begin all their activities and affairs with the *Basmalah*, especially in writing. Moreover, following the instructions of the Holy Imams (‘a), they believe that before carrying out any matter, the *Basmalah* should be said.

In this regard, the Holy Prophet (¥) is reported to have said:

كُلُّ أَمْرٍ ذِي بَالٍ لاَ يُبْدَأُ فِيهِ بِذِكْرِ اللهِ الرَّحْمَنِ الرَّحِيمِ فَهُوَ أَبْتَرُ.

Any important affair that is not preceded by *bismi-llihir-ra¦minir-ra¦¢m* is imperfect.

كُلُّ كِتَابٍ لاَ يُبْدَأُ فِيهِ بِذِكْرِ اللهِ فَهُوَ أَقْطَعُ.

Any letter that is not begun with *bismi-llihir-ra¦minir-ra¦¢m* is incomplete.[2]

1- Al-Suy£§¢, *al-Durr al-Manth£r* 1:8.

2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 5:378, H. 4 and 5.

The partisans of the Ahl al-Bayt (‘a) are known for this special conduct regarding the *Basmalah* such that it has been presented as one of the five distinctive features of true believers.[1]

2. Isti`¡dhah

Isti`¡dhah is to seek Almighty Allah’s protection from Satan the accursed no matter what the formula might be. However, the most famous statements of *Isti`¡dhah* are the following:

1. *A`£dhu bill¡hi min ashshay§¡ni arraj¢m* (I seek the protection of Allah against Satan, the accursed).

2. *A`£dhu bill¡hi assam¢`I al`al¢m* (I seek the protection of Allah, the All-hearing, the All-knowing, against Satan, the accursed).

Referring to *Isti`¡dhah*, the Holy Qur'¡n has instructed that one who recites it should begin with this statement.

It thus reads:

So, when you recite the Qur'¡n, seek refuge with Allah from the accursed Satan. (16:98) ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ

Traditions demonstrating the methods of some prayers of the Holy Imams (‘a) hold that they used to say the

1- This is an indication of the previously mentioned tradition that reads:

> The signs of true faithful believers are five: Offering the fifty, visitation on the Day of Arba`¢n, wearing a ring on the right hand, pressing the forehead, and raising the voice with *bismi-ll¡hir-ra¦m¡nir-ra¦¢m*.

Isti`¡dhah in the prayers before the *Basmalah* and before reciting the Holy Qur'¡n.

In *Qurb al-Isn¡d,* al-°imyar¢ al-Qumm¢ has reported °ann¡n ibn Sad¢r as saying:

One day, I followed Imam al-¯¡diq (‘a) in a congregational prayer. In an audible voice, he said ‘*a`£dhu bill¡hi assam¢`i al`al¢mi min ashshay§¡ni arraj¢mi wa a`£dhu bill¡hi an ya¦¤ur£ni* (I seek the protection of the All-hearing and All-knowing Allah against Satan, the accursed, and I seek Allah’s protection lest devils be present with me)’. Audibly again, he (‘a) said the *Basmalah*.”

According to Shaykh al-±£s¢’s *Tahdh¢b al-A¦k¡m,* °ann¡n ibn Sad¢r said:

Imam al-¯¡diq (‘a) said the *Isti`¡dhah* audibly and then raised his voice with the *Basmalah*.[1]

In the famous *tafs¢r* (exegesis of the Holy Qur'¡n) book entitled *Majma` al-Bay¡n,* Shaykh al-±abris¢ states that to say the *Isti`¡dhah* before reciting any thing of the Holy Qur'¡n is recommended, but not obligatory, be it in prayers or at any other situation.[2]

In *al-K¡f¢,* Shaykh al-Kulayn¢ has reported through a chain of authority that Fur¡t ibn A¦naf said that he heard Imam al-B¡qir (‘a) saying:

The first book revealed from the heavens was *bismi-llihir-ra¦minir-ra¦¢m.* Therefore, when you utter it, do not care if you have not said Isti`¡dhah

أَوَّلُ كِتَابٍ نَزَلَ مِنَ السَّمَاءِ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ، فَإِذَا قَرَأْتَ بِسْمِ اللهِ

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 5:220-221.
2 -Shaykh al-±abris¢, *Majma` al-Bay¡n* 3:385.

الـرَّحْمَنِ الـرَّحِيمِ فَـلاَ تُـبَـالِ أَلاَّ تَـسْتَـعِـيـذَ.

before it.[1]

3. Tahl¢l

Tahl¢l is to profess that Almighty Allah is the one and only God. Its statements are the following:

◊ *L¡ il¡ha illall¡h* (There is no god save Allah).

◊ *L¡ il¡ha ill¡ huwa* (There is no god save Him).

On several occasions in the Holy Qur'¡n, *Tahl¢l* has come in these two formulas, such as in the following verse:

ﭐﭑﭒﭓﭔﭕﭖﭗﭘﭙﭚﭛﭜﭝﭞﭟﭠﭡﭢﭣﭤﭥﭦﭧﭨﭩﭪﭫﭬﭭﭮﭯﭰﭱﭲﭳﭴﭵﭶﭷﭸﭹﭺﭻﭼﭽﭾﭿﮀﮁﮂﮃﮄﮅﮆﮇﮈﮉﮊﮋﮌﮍﮎﮏﮐﮑﮒﮓﮔﮕﮖﮗﮘﮙﮚﮛﮜﮝﮞﮟﮠﮡﮢﮣﮤﮥﮦﮧﮨﮩﮪﮫﮬﮭﮮﮯﮰﮱﯓﯔﯕﯖﯗﯘﯙﯚﯛﯜﯝﯞﯟﯠﯡﯢﯣﯤﯥﯦﯧﯨﯩﯪﯫﯬﯭﯮﯯﯰﯱﯲﯳﯴﯵﯶﯷﯸﯹﯺﯻﯼﯽﯾﯿﰀﰁﰂﰃﰄﰅﰆﰇﰈﰉﰊﰋﰌﰍﰎﰏﰐﰑﰒﰓﰔﰕﰖﰗﰘﰙﰚﰛﰜﰝﰞﰟﰠﰡﰢﰣﰤﰥﰦﰧﰨﰩﰪﰫﰬﰭﰮﰯﰰﰱﰲﰳﰴﰵﰶﰷﰸﰹﰺﰻﰼﰽﰾﰿﱀﱁﱂﱃﱄﱅﱆﱇﱈﱉﱊﱋﱌﱍﱎﱏﱐﱑﱒﱓﱔﱕﱖﱗﱘﱙﱚﱛﱜﱝﱞﱟﱠﱡﱢﱣﱤﱥﱦﱧﱨﱩﱪﱫﱬﱭﱮﱯﱰﱱﱲﱳﱴﱵﱶﱷﱸﱹﱺﱻﱼﱽﱾﱿﲀﲁﲂﲃﲄﲅﲆﲇﲈﲉﲊﲋﲌﲍﲎﲏﲐﲑﲒﲓﲔﲕﲖﲗﲘﲙﲚﲛﲜﲝﲞﲟﲠﲡﲢﲣﲤﲥﲦﲧﲨﲩﲪﲫﲬﲭﲮﲯﲰﲱﲲﲳﲴﲵﲶﲷﲸﲹﲺﲻﲼﲽﲾﲿﳀﳁﳂﳃﳄﳅﳆﳇﳈﳉﳊﳋﳌﳍﳎﳏﳐﳑﳒﳓﳔﳕﳖﳗﳘﳙﳚﳛﳜﳝﳞﳟﳠﳡﳢﳣﳤﳥﳦﳧﳨﳩﳪﳫﳬﳭﳮﳯﳰﳱﳲﳳﳴﳵﳶﳷﳸﳹﳺﳻﳼﳽﳾﳿﴀﴁﴂﴃﴄﴅﴆﴇﴈﴉﴊﴋﴌﴍﴎﴏﴐﴑﴒﴓﴔﴕﴖﴗﴘﴙﴚﴛﴜﴝﴞﴟﴠﴡﴢﴣﴤﴥﴦﴧﴨﴩﴪﴫﴬﴭﴮﴯﴰﴱﴲﴳﴴﴵﴶﴷﴸﴹﴺﴻﴼﴽ﴾﴿﵀﵁﵂﵃﵄﵅﵆﵇﵈﵉﵊﵋﵌﵍﵎﵏ﵐﵑﵒﵓﵔﵕﵖﵗﵘﵙﵚﵛﵜﵝﵞﵟﵠﵡﵢﵣﵤﵥﵦﵧﵨﵩﵪﵫﵬﵭﵮﵯﵰﵱﵲﵳﵴﵵﵶﵷﵸﵹﵺﵻﵼﵽﵾﵿﶀﶁﶂﶃﶄﶅﶆﶇﶈﶉﶊﶋﶌﶍﶎﶏ﶐﶑ﶒﶓﶔﶕﶖﶗﶘﶙﶚﶛﶜﶝﶞﶟﶠﶡﶢﶣﶤﶥﶦﶧﶨﶩﶪﶫﶬﶭﶮﶯﶰﶱﶲﶳﶴﶵﶶﶷﶸﶹﶺﶻﶼﶽﶾﶿﷀﷁﷂﷃﷄﷅﷆﷇ﷈﷉﷊﷋﷌﷍﷎﷏ﷰﷱﷲﷳﷴﷵﷶﷷﷸﷹﷺﷻ

Allah bears witness that there is no god but He. So do the angels and those possessed of knowledge, maintaining His creation with justice. There is no god but He, the Mighty, the Wise. (3:18)

To bear witness that there is no god save Allah is one of the two creeds (i.e. *shah¡dah*) of Islam. These two creeds are repeated in the ritual *adh¡n* and *iq¡mah*, which are recommended parts of the ritual prayers, and at the *tashahhud*, which is an obligatory part.

While demonstrating the merits of repeating this article of faith, many traditions hold that there is nothing greater, better, superior, and more precious than bearing witness that there is no god save Allah.

In the famous tradition known as *al-Salsalah al-Dhahabiyyah* (the golden chain of authority), which was

1- Al-°uwayz¢, *N£r al-Thaqalayn* 3:84, H. 217.

addressed to the people by Imam al-Ri¤¡ (‘a) at Naysh¡b£r during his journey to Khur¡s¡n, he quoted on the authority of his fathers, on the authority of Archangel Gabriel (‘a), on the authority of Almighty Allah, Who says:

شَهَادَةُ لاَ إِلَـهَ إِلاَّ اللهُ حِصْـــنِي، مَـــنْ قَالَهَا مُخْلِصاً مِنْ قَلْبِهِ دَخَلَ حِصْنِي، وَمَنْ دَخَلَ حِصْنِي أَمِنْ مِنْ عَذَابِي.

To bear witness that there is no god save Allah is My fortress. Whoever pronounces it wholeheartedly will enter into My fortress, and whoever enters My fortress will be safe from My chastisement.[1]

This creed is unquestionably the best of all words and the master of all statements. He who pronounces it with faith will gain Paradise, but he who pronounces it hypocritically will have his property saved from confiscation and his blood from being shed although his final return is to Hellfire.[2]

Based on this fact, the *Tahl¢l* statement has come to be the motto of all Muslims in this world and on the Discriminating Bridge on the Resurrection Day, as is maintained by traditions.[3]

Likewise, to declare this statement audibly brings about great rewards.

The Holy Prophet (¥) is reported to have said:

مَا مِنْ مُسْلِمٍ يَقُولُ: لاَ إِلَـهَ إِلاَّ اللهُ يَرْفَـعُ بِهَا صَوْتَـهُ فَيَفْـرُغُ، حَتَّى تَتَنَاثَرُ ذُنُوبُهُ

No Muslim raises his voice with *li iliha illallih* but that his sins, the moment that he finishes, will be scattered under his feet

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:413, H. 22.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:407, S. 19.
3- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:419, H. 44.

in the same way as leaves of a tree are scattered under it.[1]

تَحُتَ قَدَمَيْهِ كَمَا تَتَنَاثَرُ وَرَقُ الشَّجَرِ تَحْتَهَا.

It goes without saying that to add up the second creed (i.e. bearing witness that Mu¦ammad (¥) is the Messenger of Allah) to this one will multiply the reward.

Some traditions state that pronouncing the two creeds of Islam brings about one million rewards, redeems one from Hellfire, and permits one to enter Paradise.[2]

4. Ta¦m¢d

In statements like '*Al¦amdu lill¡h* (All praise be to Allah)' or '*Al¦amdu lill¡hi rabbi'l-`¡lam¢n* (All praise be to Allah, Lord of the Worlds)', the first statement in the ritual prayers, after the *Basmalah*, is the expression that all praise is due to Allah; i.e. *Ta¦m¢d*. It is also the concluding part of the true believers' prayers. Thus does the Holy Qur'¡n teach us, saying:

The conclusion of their prayer will be: Praise be to Allah, Lord of the Worlds. (10:10)

چڍڍڌڌڎڎڈ

In the Holy Qur'¡n too, this statement has been frequently repeated on the tongues of prophets and saints.

It also expresses the dearest deed to Almighty Allah.

In *al-K¡f¢*, Shaykh al-Kulayn¢ has reported Mu¦ammad ibn Marw¡n as saying: I asked Imam al-¯¡diq ('a) about the

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:422, S. 21.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:423, S. 22.

dearest deed to Almighty Allah. He answered, "It is to praise Him."[1]

The Holy Prophet (¥) used to praise Almighty Allah very often in the morning and evening.[2]

5. Tasb¢¦

The most familiar statement of *Tasb¢¦* is *Sub¦¡nall¡h* (All glory be to Allah).

It has been mentioned in the Holy Qur'¡n on many occasions. It was also the object of pride of the angels when they desired to be the vicegerents of Almighty Allah on the earth:

When your Lord said to the angels, "Lo! I am about to place a viceroy in the earth." They said, "Will You place therein one who will do harm therein and will shed blood, while we, we glorify Your praise and sanctify You?" He said, "Surely, I know that which you know not." (2:30)

ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ

Glorifying Almighty Allah is a universal phenomenon that includes all the beings—a fact confirmed by the Holy Qur'¡n that says:

The seven heavens and the earth and all that is therein glorify Him. There is not a thing but glorifies His praise, but you understand not their praise. Lo! He is

ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:380, H. 1.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:380, H. 6 & 7.

ever Clement, Forgiving. (17:44)

The Holy Qur'¡n has also urged the Holy Prophet (¥) and the believers to hymn the glory of Almighty Allah:

Hymn the glory of your Lord, and be of those who make prostration to Him. (15:98)

ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﭼ

A good number of traditions reveal the merits of *Tasb¢¦*,[1] such as the following one that is reported in Ibn Idr¢s al-°ill¢'s book of *al-Sar¡'ir* from Imam al-¯¡diq (‘a):

There in no word lighter on tongues and more eloquent than sub¦¡nallih (All glory is due to Allah).[2]

مَا مِنْ كَلِمَةٍ أَخَفُّ عَلَى اللِّسَانِ وَلاَ أَبْلَغُ مِنْ: سُبْحَانَ اللهِ.

In his book entitled *Thaw¡b al-A`m¡l*, Shaykh al-¯ad£q has quoted Imam al-¯¡diq (‘a) as saying:

Whoever says, ‘*sub¦¡nallihi wabi¦amdih¢ sub¦¡nallihi al`a¨¢mi wabi¦amdih¢* (All glory is due to Allah and in praise of Him. All glory be to Allah, the All-great, and in praise of Him),’ Almighty Allah will record for him three thousand rewards, raise him three thousand ranks, and create from these words a bird in Paradise that hymns the glory of Almighty Allah while the rewards of its hymns

مَنْ قَالَ: سُبْحَانَ اللهِ وَبِحَمْدِهِ سُبْحَانَ اللهِ الْعَظِيمِ وَبِحَمْدِهِ، كَتَبَ اللهُ لَهُ ثَلاَثَةَ آلاَفِ حَسَنَةٍ، وَرَفَعَ لَهُ ثَلاَثَةَ آلاَفِ دَرَجَةٍ،

1- Refer to Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:393, S. 16.

2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:397, H. 11.

وَخَلَقَ مِنْهَا طَائِراً فِي الْجَنَّةِ يُسَبِّحُ اللهَ وَكَانَ أَجْرُ تَسْبِيحِهِ لَهُ.

will be recorded for him.[1]

6. Takb¢r

The statement of *Takb¢r* is *All¡hu-akbar* (Allah is the Most Great).

Takb¢r has been mentioned in the Holy Qur'¡n on many occasions, such as in the following verses:

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O you enveloped in your cloak, arise and warn, and your Lord magnify. (74:1-3)

ۇ ۆ ۆ ۈ ۈ ۇٴ ۋ ۋ □

He desires that you should complete the period and that you should magnify Allah for having guided you, that perhaps you may be thankful. (2:185)

ڈ ڈ ۀ ہ ہ ہ ھ ھ ھ ے ے ۓ ۓ ڭ ڭ ڭ ۇ ۇ ۆ ۆ

Say: Praise be to Allah Who has not taken to Himself a son and Who has no partner in the sovereignty nor has He any protecting friend through dependence. Magnify Him with all magnificence. (17:111)

Takb¢r is another motto of Muslims, because it is repeated by them in the *adh¡n* and *iq¡mah* several times. It is also the commencing statement of the ritual prayers. Actually, a prayer starts when the *Takb¢r* statement is pronounced.

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:396, H. 9.

Likewise, this statement is the point of moving from one ritual part of a prayer to another.

About the merits of this statement, some traditions attach it to the merits of *Tahl¢l*. They thus hold that nothing is more favorable to Almighty Allah than *Tahl¢l* and *Takb¢r*. Others hold that Paradise is the price of stating this statement, which also erases sins.[1]

It is also one of the four statements of glorification (*al-Tasb¢¦¡t al-Arba`ah*) familiarly known for their great merits and rewards.[2] This statement of glorification can

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1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:431, S. 24.

2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:399, S. 24. In this reference book, the following validly reported tradition is cited:

Imam al-¯¡diq (‘a) is reported to have said:

> One day, the poor came to the Holy Prophet (¥) and complained, “O Allah’s Messenger, the rich have the (financial) ability to manumit slaves, while we do not; have the ability to go on °ajj, while we do not; have the ability to give alms, while we do not; and, have the ability to participate in jihad, while we do not.”
>
> The Holy Prophet (¥) instructed them, “He who repeats the *Takb¢r* statement one hundred times will have a better reward than that of manumitting one hundred slaves. He who repeats the *Tasb¢¦* statement one hundred times will have a reward better than that of sacrificing one hundred camels as offerings (to the Holy Ka`bah). He who repeats the *Ta¦m¢d* statement one hundred times will have a better reward than that of offering one hundred horses, along with their saddles and riddles, for the warriors for the sake of Almighty Allah. He who repeats the *Tahl¢l* statement one hundred times will win the best reward of all those who practice devotional acts on that day except those who repeat the same statement more than one hundred times.”

⇨

substitute *S£rah al-F¡ti¦ah* in the last two units of the four-unit obligatory prayer.

7. °awqalah

The *°awqalah* statement is *L¡ ¦awla wa l¡ quwwata ill¡ bill¡h* (There is neither might nor power save with Allah).

A reference to this statement has been made in the Holy Qur'¡n, more specifically in the following verse:

If only, when you entered your garden, you had said, "That which Allah wills will come to pass! There is no strength save in Allah!" (18:39)

ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ

Many traditions confirm that repeating this statement, which is a sort of verbal *dhikr*, brings about great rewards and wards off distress, grief, obsession, and poverty. According to other traditions, it is one of the paradisiacal treasures. To pronounce this statement, according to other

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When the rich were informed of this instruction, they applied these instructions to themselves. The poor then came to the Holy Prophet (¥) and informed him about it. He commented, "This is the favor of Allah which He gives to whom He wishes."

There are similar traditions in Section: 18 of the same reference book.

Apparently, these Four Statements of Glorification are the best of all statements of *dhikr* because they include the most familiar four formulas of *dhikr* and because they replace the best chapter of the Holy Qur'¡n (*S£rah al-F¡ti¦ah*) in the last two units of the four-unit ritual prayers. Besides, many merits have been reported for these statements.

traditions, overthrows sins and makes one as free of sins as the day on which his mother gave birth to him.[1]

8. Mash¢'ah

The most familiar statement of *Mash¢'ah* is *M¡ sh¡'all¡h* (Only that which Allah wills shall come to pass). This statement has been mentioned in the Holy Qur'¡n, *S£rah* al-Kahf (No. 18) Verse No. 39.

In the famous discussion of supplications, we have cited the great reward of this statement, which expresses surrender to the Divine Will. It has been also cited in some timed litanies, especially within the devotional rites of the month of Rajab.

9. Istirj¡`

The statement of *Istirj¡`* is to say *Inn¡ lill¡hi wa-inn¡ ilayhi r¡ji`£n* (We are Allah's and to Him shall we return). This sort of *dhikr* is said in situations of misfortune, according to the instruction of the Holy Qur'¡n that states:

When a misfortune befalls them, they say, "We are Allah's and to Him shall we return. Those are they on whom are blessings and mercy from their Lord and those are the followers of the right course. (2:156-157)

ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ

This statement has been explained by Imam `Al¢ ('a) in the following tradition:

As a consolation on the death of `Abd al-Ra¦m¡n, al-Ash`ath's brother, Imam `Al¢ ('a) said to him:

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:424, S. 23.

> If you show impatience, then you are carrying out your duty towards `Abd al-Ra¦mi‌n. However, if you show patience, then you are carrying out your duty towards God. In any case, if you show patience, you will suffer the matter while you are praised, and if you show impatience, you will suffer the same matter without being praised.

Al-Ash`ath said, "We are Allah's and to Him shall we return." Imam `Al¢ ('a) asked:

> Do you know the interpretation of your saying?

Al-Ash`ath replied, "You are surely the utmost and best of knowledge."

The Imam ('a) explained:

أَمَّا قَوْلُكَ: إِنَّا لِلّه، فَإِقْرَارٌ مِنْكَ بِالْمُلْكِ، وَأَمَّا قَوْلُكَ: وَإِنَّا إِلَيْهِ رَاجِعُونَ، فَإِقْرَارٌ مِنْكَ بِالْهَلاَكِ.

Your saying, 'We are Allah's,' is a confession of Allah's possession of all things, while your saying, 'To Him we will return,' is a confession of your eventual death.[1]

About the significance and reward of repeating this statement, the Holy Prophet (¥) is reported to have described it as a feature that keeps man in the circle of divine superior illumination.[2]

From some traditions, we can conclude that the *Istirj¡`* statement is one of the divine gifts given to the Muslim nation exclusively. In the famous book of *tafs¢r* ascribed to `Al¢ ibn Ibr¡h¢m, it is reported that when Imam a-¯¡diq

1- Ibn Shu`bah al-°arr¡n¢, *Tu¦af al-`Uq£l*, pp. 209.
2- Al-°uwayz¢, *N£r al-Thaqalayn* 1:144, H. 451.

(‘a) was asked about the scope of Prophet Jacob’s grief for the loss of his son, Prophet Joseph (‘a), the Imam (‘a) answered:

He grieved for his son the grief of seventy mothers for losing their sons. Jacob did not know the *Istirji`*; therefore, he said, “O my sorrow for Joseph!”[1]

Revealed by the aforesaid holy verse as well as many traditions of the Ahl al-Bayt (‘a), the *Istirj¡`* statement has many advantages, some of which are listed hereinafter:

◊ Blessings, mercy, and guidance to the truth by Almighty Allah

◊ Forgiveness of sins

◊ Rewards when repeated in misfortunes and while remembering them[2]

1- Al-°uwayz¢, *N£r al-Thaqalayn* 1:144, H. 456.
2- Al-°uwayz¢, *N£r al-Thaqalayn* 1:144, H. 453, 454, and 458.

ISTIGHFĀR

Istighfi¡r (imploration for forgiveness) has been repeated in the Holy Qur'¡n for various purposes:

1. On some occasions, the Holy Qur'¡n, encouraging people to implore Almighty Allah for forgiveness, demonstrates the material and moral outcomes and advantages:

Ask forgiveness of your Lord, then turn to Him; He will provide you with a goodly provision for an appointed term and bestow His grace on every one endowed with grace. (11:3)

ﻩ ﻫ ﻬ ﻪ ﻩ ﻫ ﻬ ﻪ ﻩ ﻫ ﻬ ﻪ

extravagantly against their own souls, do not despair of the mercy of Allah. Surely, Allah forgives the faults altogether. Surely, He is the Forgiving, the Merciful. (39:53)

ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ

4. On other occasions, it expresses the reasons for forgiveness and the methods of gaining it.

If you love Allah, then follow me (so that) Allah will love you and forgive you your faults. Allah is Forgiving, Merciful. (3:31)

ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ

O you who believe, if you are careful of your duty to Allah, He will grant you a distinction, do away with your evils, and forgive you. Allah is the Lord of mighty grace. (8:29)

ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ

5. On other occasions, it shows how the respite of forgiveness ends and how the doors to it are locked:

Surely, those who disbelieve and turn away from Allah's way, then they die while they are unbelievers, Allah will by no means forgive them. (47:34)

ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ

Surely, as for those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will not forgive them nor guide them on the right path. (4:137)

ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ

6. On other occasions, it shows the way for forgiveness:

O you who believe, be careful of your duty to Allah and believe in

ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ

ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ

His Messenger: He will give you two portions of His mercy, make for you a light with which you will walk, and forgive you. Allah is Forgiving, Merciful. (57:28)

ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ

Those who, when they commit an indecency or do injustice to their souls, remember Allah and ask forgiveness for their faults—and who forgives the faults but Allah, and who do not knowingly persist in what they have done. (3:135)

Concerning the merits and outcomes of implorations for forgiveness, many traditions have been reported.

Imam al-¯¡diq (‘a) is reported to have quoted the Holy Prophet (¥) as saying:

الإسْتِغْفَارُ خَيْرُ الدُّعَاءِ.

Imploration for forgiveness is the best of supplications.[1]

The Holy Prophet (¥) is also reported to have said:

إنَّ لِلْقُلُوبِ صَدَأً كَصَدَأِ النُّحَاسِ، فَاجْلُوهَا بِالإسْتِغْفَارِ.

Hearts rust just like the rusting of copper. You should therefore polish them by means of imploring for forgiveness.[2]

Imam al-¯¡diq (‘a) is reported to have said:

1- Shaykh al-Kulayn¢, *al-K¡f¢* 2:504, H. 1.
2- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 74:127, H. 8.

إِذَا أَكْثَرَ الْعَبْدُ مِنَ الإِسْتِغْفَارِ رُفِعَتْ صَحِيفَتُهُ وَهِيَ تَتَلأْلأُ.

When a servant (of Allah) implores Him for forgiveness repeatedly, his record of deeds will be elevated, shining.[1]

Imploring for Allah's forgiveness is obligatory, since it expresses repentance and turning to Him from the committed sins.[2]

Repentance before Almighty Allah, which is another variety of *istighf¡r*, is a divinely commissioned duty. In view of that, to neglect repenting before Him is considered

1- Al-±abris¢, *Mishk¡t al-Anw¡r*, pp. 200.

2- The sins that are committed or felt and then forgiveness of Almighty Allah for them is implored differ in ranks and levels.
Some sins may be grave or may entail ascription of partners to Almighty Allah, false worship, or polytheism, be it covert or open. It is therefore required to turn to Almighty Allah from such grave sins.
Other sins may be insignificant that are expressed by the Holy Qur'¡n as small faults or unwilled offenses.
Other sins may issue from inadvertence, oblivion, or negligence of the better of two choices. A truly pure and righteous servant may feel that he has committed misconduct or a sin due to such oblivion or negligence.
Other sins may be a failure to do what ought to be done towards Almighty Allah, such as failure to thank Him for a grace, to carry out a duty, to undertake a mission, to help a pauper as it should be, to stand by a brother-in-faith, to show affection to a believer, or to avoid a discommended matter.
Although some of these acts are not regarded as sins in the jurisprudential concept, they require asking forgiveness for them, especially by individuals of high ranks of self-perfection.

an act of disobedience to Him or a graver sin that may turn all the other insignificant sins into grave ones.

A tradition reads:

لاَ صَغِيرَةَ مَعَ الإِصْرَارِ وَلاَ كَبِيرَةَ مَعَ الإِسْتِغْفَارِ.

An insignificant fault that is committed persistently no longer remains insignificant, and a grave sin for which forgiveness is implored does not remain grave.[1]

Explaining the meaning of this tradition, other traditions have interpreted persistence on insignificant sins into negligence of repentance and imploration for forgiveness.[2]

Imam al-¯¡diq, on the authority of Imam al-B¡qir, has quoted the Holy Prophet (¥) as saying:

أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ فِي نُورِ اللهِ الأَعْظَمِ: مَنْ كَانَ عِصْمَةَ أَمْرِهِ شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنِّي رَسُولُ اللهِ، وَمَنْ إِذَا أَصَابَتْهُ مُصِيبَةٌ قَالَ: إِنَّا لِلهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، وَمَنْ إِذَا أَصَابَ خَيْراً قَالَ: الْحَمْدُ لِلهِ رَبِّ الْعَالَمِينَ، وَمَنْ إِذَا أَصَابَ خَطِيئَةً قَالَ: أَسْتَغْفِرُ اللهَ

He who possesses the following four qualities will enjoy the brightest illumination by Allah: (1) belief that there is no god but Allah and Mu¦ammad is His Messenger, (2) in misfortune saying, 'We are Allah's and to Him shall we return', (3) in situations of welfare saying, 'All praise be to Allah the Lord of the Worlds', and (4) after committing sins saying, 'I implore Allah for forgiveness and to Him do I repent'.[3]

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:268, H. 3.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:268, H. 4.
3- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:256, H. 18.

وَ أَتُوبُ إِلَيْهِ.

According to another validly reported tradition, Mu`¡wiyah ibn Wahab is reported to have heard Imam al-¯¡diq (‘a) saying:

إِذَا تَابَ الْعَبْدُ تَوْبَةً نَصُوحاً أَحَبَّهُ اللهُ فَسَتَرَ عَلَيْهِ فِي الدُّنْيَا وَ الآخِرَةِ.

If one repents truly, Almighty Allah will then love him. As a result, He will cover up his sins in the world and the Hereafter.

“How does Almighty Allah cover up sins?” he was asked.

The Imam (‘a) answered:

يُنْسِي مَلَكَيْهِ مَا كَتَبَا عَلَيْهِ مِنَ الذُّنُوبِ، وَيُوحِي إِلَى جَوَارِحِهِ: إِكْتُمِي عَلَيْهِ ذُنُوبَهُ. وَيُوحِي إِلَى بِقَاعِ الأَرْضِ: إِكْتُمِي مَا كَانَ يَعْمَلُ عَلَيْكِ مِنَ الذُّنُوبِ. فَيَلْقَى اللهَ حِينَ يَلْقَاهُ وَلَيْسَ شَيْءٌ يَشْهَدُ عَلَيْهِ بِشَيْءٍ مِنَ الذُّنُوبِ.

He will make his two guardian angels forget whatever they have recorded regarding his sins. He will order his limbs to screen whatever sins he has done with them, and He will conceal the places on the earth where the sins where committed. Thus, when he goes to meet his Lord in the Hereafter, there will be no evidence remaining of his sins.[1]

True repentance has been defined in traditions as the interior becoming the same or even better than the exterior.[2]

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:257, H. 1.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:361, H. 1 & 2.

About the significance of imploring for forgiveness, Imam al-¯¡diq (‘a) said:

> Almighty Allah will certainly forgive any believer who commits forty grave sins every day and night but then truly regrets what he did and prays to Him for forgiveness through the following imploration:
>
> اَسْتَغْفِرُ اللهَ الَّذِي لاَ إِلٰهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّوْمُ بَدِيعُ السَّمَاوَاتِ وَالاَرْضِ ذُو الْجَلاَلِ وَالإِكْرَامِ وَاَسْئَلُهُ اَنْ يُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاَنْ يَتُوبَ عَلَيَّ.
>
> I pray for the forgiveness of Allah save Whom there is no god; the Ever-living, the Self-Subsisting, the wonderful Originator of the heavens and the earth, and the Lord of Majesty and Honor; and I beseech Him to send blessings upon Mu¦ammad and the Household of Mu¦ammad and to accept my repentance.[1]

According to other traditions, imploring for forgiveness is one of the pillars of faith.[2]

The Limit of Asking for Forgiveness

In their traditions, the Ahl al-Bayt (‘a) have diagnosed the limit of asking for forgiveness (*istighf¡r*), demonstrating that such entreaties must be sincere, originating from the heart and the sentiment, and associated with remorse for having committed the sin involved and determination not to do it ever again.

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:364, H. 3.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:361, H. 9.

In this respect, the following dialogue between Kumayl ibn Ziy¡d and al-Imam `Al¢ (‘a) is reported in the book of *Tu¦af al-`Uq£l*:

Kumayl asked, “It happens that a servant (of God) commits a sin then implores the Lord for forgiveness. What is the limit of such entreaties?”

Imam `Al¢ (‘a) answered, “It is repentance, son of Ziyid.”

“Only this?” wondered Kumayl.

“No,” answered Imam `Al¢ (‘a).

“How is it then?” asked Kumayl.

The Imam (‘a) answered, “When a servant commits a sin, he should implore forgiveness through action.”

“What is that action?” asked Kumayl.

The Imam answered, “It is the movement of the two lips and the tongue, and he should attach truth to that movement.”

“What is that truth?” asked Kumayl.

“It is certification of the heart and determination not to commit the sin for which he repented ever again,” answered the Imam (‘a).

“If I do so, will I be regarded as a repentant?” asked Kumayl.

“No,” answered the Imam.

“How is that?” wondered Kumayl.

“This is because you have not attained the origin yet,” explained the Imam (‘a).

“What is the origin of imploration for God’s forgiveness, then?” asked Kumayl.

The Imam (‘a) replied, “The origin of imploring forgiveness is to turn to repentance for the sin from which you have implored Allah’s forgiveness. This is the first grade of the

true worshippers. The abandonment of sins and the imploration for forgiveness have six indications:

First: to feel sorry for the past deed

Second: to determine not to commit that sin ever again

Third: to fulfill the duties obligatory upon you towards other creatures

Fourth: to fulfill your duty towards Almighty Allah in every obligatory matter

Fifth: to dissolve the flesh, which was composed due to forbidden and illegally gotten things until the skin touches the bones. Only then may you start to build new flesh.

Sixth: to make your body suffer the pains of obedience to Almighty Allah just as you have made it taste the pleasures of acts of disobedience to Him.[1]

Hastening to Implore for Forgiveness

To implore for forgiveness, it is necessary to do it as immediately as possible without any delay. Referring to this matter, the Holy Qur'¡n says:

When they commit an indecency or do injustice to their souls, they remember Allah and ask forgiveness for their faults. (3:135)

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This matter has been also emphasized in many traditions:

Imam al-¯¡diq (‘a) is reported to have said:

> Whoever commits a sin will be granted a delay of seven hours before his sin is recorded. If he says the following

1- Ibn Shu`bah al-°arr¡n¢, *Tu¦af al-`Uq£l*, pp. 133-134.

(formula of) imploration for forgiveness three times, the sin will not be recorded against him:

أَسْتَغْفِرُ اللهَ الَّذِي لاَ إِلٰهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ.

I implore forgiveness of Allah; there is no god save Him, the Ever-living and Self-Subsisting; and to Him do I turn in repentance.[1]

According to another validly reported tradition, Zur¡rah reports that he heard Imam al-¯¡diq (‘a) saying:

إِنَّ الْعَبْدَ إِذَا أَذْنَبَ ذَنْباً أُجِّلَ مِنْ غَدْوَةٍ إِلَى اللَّيْلِ، فَإِنِ اسْتَغْفَرَ اللهَ لَمْ تُكْتَبْ عَلَيْهِ.

When a servant (of Allah) commits a sin, he is granted a delay from morning to evening. If he implores forgiveness of Almighty Allah, the sin will not be recorded against him.[2]

Imam al-¯¡diq (‘a) is also reported to have said:

When this verse was revealed, “When they commit an indecency or do injustice to their souls, they remember Allah and ask forgiveness for their faults, (3:135)” Satan (Ibl¢s) went up a mountain in Makkah called Thawr and cried out in a loud voice at his diabolic fellows. When they thronged together, he said to them, “This verse has been revealed. Which one of you will take the mission of facing it?” A devil stood up and said, “I will. I can do so-and-so.” “No,” said Satan, “you cannot.” Another devil stood up and made the same suggestion, but Satan again rejected the suggestion. Then, the sneaking whisperer stood up and said, “I can perform this mission.” “What are your means?” asked Satan. The devil said, “I will give them promises and

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 11:351, H. 2.
2- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 11:351, H. 4.

excite vain desires in them until they commit wrongdoings. When they do, I will make them forget to ask for forgiveness." "You are given this mission," said Satan. Since then, Satan entrusted this mission with this devil up to the Day of Resurrection.[1]

Sufy¡n ibn al-Sim§ is reported to have quoted Imam al-¯¡diq (ʻa) as saying:

إِذَا أَرَادَ اللهُ عَزَّ وَجَلَّ بِعَبْدٍ خَيْراً فَأَذْنَبَ ذَنْباً أَتْبَعَهُ بِنِقْمَةٍ وَيُذَكِّرُهُ الإِسْتِغْفَارَ، وَإِذَا أَرَادَ اللهُ عَزَّ وَجَلَّ بِعَبْدٍ شَرّاً فَأَذْنَبَ ذَنْباً أَتْبَعَهُ بِنِعْمَةٍ فَيُنْسِيَهُ الإِسْتِغْفَارَ وَيَتَمَادَى بِهِ، وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: {ک ک ک گ گ} بِالنِّعَمِ عِنْدَ الْمَعَاصِي.

When Almighty Allah intends good for one of His servants who has committed a sin, He inflicts him with a chastisement and then reminds him to implore for forgiveness. However, if He intends evil to someone who has committed a sin, He grants him a grace after the sin and makes him forget to ask for forgiveness and persist in committing sins. This is the meaning of Almighty Allah's saying, "We will lead them on by degrees from whence they know not. (7:182)" Thus, Almighty Allah will lead them on to graces whereby they continue to commit acts of disobedience to Him.[2]

The most favorable entreaty for forgiveness is that which is attached to confession of having committed the sin and mentioning it either by name or generally.

Shaykh al-Kulayn¢ has reported Imam al-B¡qir (ʻa) as saying:

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:351, H. 7.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:351, H. 10.

وَاللهِ مَا يَنْجُو مِنَ الذَّنْبِ إِلاَّ مَنْ أَقَرَّ بِهِ.

By Allah I swear that none shall be redeemed from the consequences of a committed sin except he who confesses it.

كَفَى بِالنَّدَمِ تَوْبَةً.

Remorse is sufficient repentance.[1]

لاَ وَاللهِ، مَا أَرَادَ اللهُ مِنَ النَّاسِ إِلاَّ خِصْلَتَيْنِ: أَنْ يُقِرُّوا لَهُ بِالنِّعَمِ فَيَزِيدَهُمْ، وَبِالذُّنُوبِ فَيَغْفِرَهَا لَهُمْ.

By Allah I swear that He does not want from people more than the following two features: they should acknowledge His favors upon them so that He might increase these favors for them, and they should confess having committed sins so that He might forgive them.[2]

Sinning is considered rebellion against Almighty Allah and violation of obedience and servitude to Him; therefore, a sin that is committed openly results in immediate and harsher punishment while a sin that is committed covertly out of shame before Almighty Allah is a sort of weakness to defy one's desires and instincts. At the same time, it expresses a hidden feeling in the inner self indicating fear of Almighty Allah and inclination towards turning to Him and begging Him for forgiveness.

In this connection, Imam al-Ri¤¡ (ʿa) is reported to have quoted the Holy Prophet (¥) as saying:

He who conceals a good deed that الْمُسْتَتِرُ بِالْحَسَنَةِ

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:347, H. 1.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:347, H. 2.

يَعْدِلُ سَبْعِينَ حَسَنَةً، وَالْمُذِيعُ بِالسَّيِّئَةِ مَخْذُولٌ، وَالْمُسْتَتِرُ بِالسَّيِّئَةِ مَغْفُورٌ لَهُ.

he has done will be given seventy rewards. He who commits a sin openly will be disappointed. He who conceals a sin that he has committed will be forgiven.[1]

The abovementioned discussion demonstrates obviously the significance of appeals for forgiveness which, in addition to the removal of punishments for sins or preventing their documentation, represent one of the pillars of faith and perfection in human progression.

As previously shown, to repeat statements of imploration for forgiveness must be accompanied by a cordial and sentimental feeling because such statements must reflect true repentance.

According to a validly reported tradition, Imam al-¯¡diq (‘a) has said:

> The Messenger of Allah (¥) used to repeat the statement imploring Almighty Allah for forgiveness seventy times a day and the statement of declaring repentance to Him seventy times a day, also.

When he was asked about the very statements the Holy Prophet (¥) used to repeat, Imam al-¯¡diq (‘a) answered:

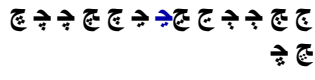
He used to say ‘*astaghfirullih*’ seventy times a day and ‘*at£bu-ilallih*’ seventy times, too.[2]

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:350, H. 1.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:496, H. 19.

INVOCATIONS OF BLESSINGS

The divine command of invoking Almighty Allah's blessings upon the Holy Prophet (¥) has been declared in the Holy Qur'¡n:

Lo! Allah and His angels shower blessings on the Prophet. O you who believe, invoke blessings on him and salute him with a worthy salutation. (33:56)



To invoke blessings upon the Holy Prophet and his Household is one of the religious duties acknowledged by all Muslims. They consensually believe that the daily obligatory prayers are not accepted unless an invocation of blessings upon the Holy Prophet and his Household is mentioned therein. This invocation is, thus, one of the obligatory parts of the ritual *tashahhud* of prayers.

Let us now refer to some traditions that demonstrate the merits, effects, gains, and method of invoking Allah's blessings upon the Holy Prophet and his Household along with the laws appertaining to mentioning the Holy Prophet (¥) and agreed upon by almost all Muslims. However, the followers of the Ahl al-Bayt (‘a) take special interest in this matter and follow it so persistently that it has become one of the features that distinguish them from the others.

About the merits of invocations of blessings, many traditions have been reported. Through a valid chain of authority, Shaykh al-Kulayn¢, in *al-K¡f¢*, has reported Imam al-B¡qir or Imam al-¯¡diq (‘a) as saying:

مَا فِي الْمِيزَانِ شَيْءٌ أَثْقَلُ مِنَ الصَّلاَةِ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ. وَإِنَّ الرَّجُلَ لَتُوضَعُ أَعْمَالُهُ فِي الْمِيزَانِ فَيَمِيلُ بِهِ فَيُخْرِجُ الصَّلاَةَ عَلَيْهِ فَيَضَعُهَا فِي مِيزَانِهِ فَيَرْجُحُ بِهِ.

Nothing in the scale of one's deeds is heavier than the invocations of blessings upon the Prophet and his Household. When the deeds of someone are put in the Balance, the scale of bad deeds may outweigh the scale of good deeds. However, when the invocations of blessings (said by this person) are added to the scale of good deeds, only then will this scale outweigh the other scale of bad deeds.[1]

This fact has been reported in other traditions with various styles and explanations. For instance, the Holy Prophet (¥) is reported to have said:

أَنَا عِنْدَ الْمِيزَانِ يَوْمَ الْقِيَامَةِ، فَمَنْ ثَقُلَتْ سَيِّئَاتُهُ عَلَى حَسَنَاتِهِ جِئْتُ بِالصَّلاَةِ عَلَيَّ حَتَّى أُثْقِلَ بِهَا حَسَنَاتِهِ.

I will be standing at the Balance on the Day of Resurrection. When I notice that the scale of bad deeds of someone outweighs the other scale, I will then add his invocations of blessings upon me to the scale of his good deeds so that it will outweigh the other scale.

لَنْ يَلِجَ النَّارَ مَنْ صَلَّى عَلَيَّ، وَمَنْ نَسِيَ الصَّلاَةَ عَلَيَّ فَقَدْ أَخْطَأَ طَرِيقَ الْجَنَّةِ.

He that invokes blessings upon me will not be sent to Hellfire, but he that forgets to invoke blessings upon me will lose the way to heaven.

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:462, H. 1.

إِنَّ الصَّلاَةَ تَعْدِلُ عِنْدَ اللهِ عَزَّ وَجَلَّ التَّسْبِيحَ وَالتَّهْلِيلَ وَالتَّكْبِيرَ.

In the sight of Almighty Allah, invocation of blessings is equal to the statements of Tasb¢¦, Tahl¢l, and Takb¢r.[1]

Gains of Invocations of Blessings upon the Prophet and his Household

The following points demonstrate the gains that are obtained from invoking Allah's blessings upon the Holy Prophet and his Household.

◊ Invocations of blessings efface wrongdoings and demolish sins:

In *Thaw¡b al-A`m¡l,* Shaykh al-¯ad£q has quoted Imam `Al¢ ('a) as saying:

الصَّلاَةُ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَمْحَقُ لِلْخَطَايَا مِنَ الْمَاءِ لِلنَّارِ.

Invoking blessings upon the Prophet extinguishes wrongdoings in a way more effective than when water is used to extinguish fire.[2]

In *`Uy£n Akhb¡r al-Ri¤¡* and *al-Am¡l¢*, Shaykh al-¯ad£q has quoted Imam al-Ri¤¡ ('a) as saying:

إن الصلاة على النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ تَهْدِمُ الذُّنُوبَ هَدْماً.

Surely, invoking blessings upon the Prophet totally demolishes sins.[3]

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:462, H. 3, 5, and 8 respectively.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:463, H. 6.
3- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:463, H. 8.

◊ Invocations of blessings eradicate hypocrisy:

Shaykh al-Kulayn¢, through a valid chain of authority, and Shaykh al-¯ad£q reported Imam al-¯¡diq (‘a) to have quoted the Holy Prophet (¥) as saying:

إِرْفَعُوا أَصْوَاتَكُمْ بِالصَّلاَةِ عَلَيَّ، فَإِنَّهَا تَذْهَبُ بِالنِّفَاقِ.

Raise your voices with invocations of blessings upon me, for this removes hypocrisy.[1]

According to another validly reported tradition, Shaykh al-Kulayn¢ reports the Holy Prophet (¥) as saying:

الصَّلاَةُ عَلَيَّ وَعَلَى أَهْلِ بَيْتِي تَذْهَبُ بِالنِّفَاقِ.

Invocations of blessings upon me and my Household remove hypocrisy.[2]

◊ Invocations of blessings upon the Holy Prophet (¥) lead to his intercession:

In his instructive will to Imam `Al¢ (‘a), the Holy Prophet (¥) said:

يَا عَلِيُّ، مَنْ صَلَّى عَلَيَّ كُلَّ يَوْمٍ أَوْ كُلَّ لَيْلَةٍ وَجَبَتْ لَهُ شَفَاعَتِي وَلَوْ كَانَ مِنْ أَهْلِ الْكَبَائِرِ.

O `Al¢, my intercession will be bindingly attainable for him who invokes blessings upon me every day or every night, even if he has committed grave sins.[3]

◊ Invocations of blessings cause Divine Mercy to descend upon the invoker:

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:463, H. 13.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:463, H. 14.
3- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:465, H. 18.

Many traditions have confirmed this fact. Shaykh al-Kulayn¢, in *al-K¡f¢*, reported Imam al-¯¡diq (‘a) as saying:

إِذَا ذُكِرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَأَكْثِرُوا الصَّلاَةَ عَلَيْهِ؛ فَإِنَّهُ مَنْ صَلَّى عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ صَلاَةً وَاحِدَةً صَلَّى اللهُ عَلَيْهِ اَلْفَ صَلاَةٍ فِي اَلْفِ صَفٍّ مِنَ الْمَلاَئِكَةِ، وَلَمْ يَبْقَ شَيْءٌ مِمَّا خَلَقَهُ اللهُ إِلاَّ صَلَّى عَلَى الْعَبْدِ لِصَلاَةِ اللهِ عَلَيْهِ وَصَلاَةِ مَلاَئِكَتِهِ.

Whenever the Prophet (¥) is mentioned, invoke Allah’s blessings upon him as many times as possible. Verily, whoever invokes blessings upon him only once, Almighty Allah will send one thousand blessings upon him (i.e. the invoker) with one thousand rows of angels. As Almighty Allah and His angels send blessings upon him, every being that is created by Him will invoke His blessings upon that invoker.[1]

◊ Invocations of blessings make supplications accessible, please the Lord, and increase physical powers:

In *al-Ja`fariyy¡t*, Imam `Al¢ (‘a) is reported to have quoted the Holy Prophet (¥) as saying:

صَلاَتُكُمْ عَلَيَّ مُجَوِّزَةٌ لِدُعَائِكُمْ وَمَرْضَاةٌ لِرَبِّكُمْ وَزَكَاةٌ لأَبْدَانِكُمْ.

Your invocations of blessings upon me make your prayers successful, give pleasure to your Lord, and improve your bodies.[2]

◊ Method of Invoking Blessings upon the Prophet and his Household:

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:468, H. 32.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:466, H. 22.

It has been confirmed in many traditions that invoking blessings upon the Holy Prophet (¥) should be done according to the same method of invoking blessings upon the Prophet Abraham (‘a) and his household. Although these traditions have come in various forms, all of them eventually reveal the same idea. Hereinafter, we will mention two of these traditions only.

In his book entitled *`Uy£n Akhb¡r al-Ri¤¡*, Shaykh al-¯ad£q, through a valid chain of authority, has reported al-Rayy¡n ibn al-¯alt as saying:

> Imam al-Ri¤¡ (‘a) attended a session held by al-Ma'm£n, the `Abb¡sid ruler, in Marw in which some of the scholars of Iraq and Khur¡s¡n were present. Then, al-Ma'm£n said, “Tell me about the meaning of the following verse…” Imam al-Ri¤¡ (‘a) said:

In the seventh verse, God the Exalted says, ‘Allah and His angels send blessings on the Prophet. O you that believe! send blessings on him and salute him with all respect.’ When this verse was revealed, some people asked, “O Prophet of Allah! We know how to greet you but how should we send blessings upon you?” The Prophet (¥) answered, “Say: O Allah! Bless Mu¦ammad and Mu¦ammad’s Household in the same way that You blessed Abraham and Abraham’s Household. You are surely Praiseworthy and Glorious.” Can anyone of you disagree with this?

> The scholars answered, “No.” Al-Ma'm£n said, “This is something that no one can disagree about and the whole nation agrees upon unanimously…[1]

Shaykh Sharaf al-D¢n al-Najaf¢, in his book entitled *Kanz al-Faw¡'id*, has reported Ibn Ab¢-Layl¡, the famous scholar of jurisprudence, as saying:

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:478, H. 67.

One day, I met Ka`b ibn `Ajzah who said to me, "May I gift you a precious thing? One day, the Messenger of Allah (¥) came out to us and we asked him, 'You have taught us how to greet you, but how should we invoke blessings upon you?'

He (¥) answered: "You should say: O Allah, send blessings upon Mu¦ammad and the Household of Mu¦ammad in the same way that You sent blessings upon Abraham and the household of Abraham, and send benedictions upon Mu¦ammad and the Household of Mu¦ammad in the same way that You sent benedictions upon Abraham and the household of Abraham. Verily, You are Praiseworthy and Glorious."[1]

To add phrases like *¡li-Mu¦ammad* (Mu¦ammad's Household) and *ahli-baytih¢* (his family) to the formulas of invoking blessings upon the Holy Prophet has been emphasized in traditions, which confirm that cutting off this part (from the formula of invocation) is regarded as an injustice towards the family of the Holy Prophet (¥). The Holy Prophet (¥) described such invocations as being mutilated.

In this regard, Shaykh al-Kulayn¢, in *al-K¡f¢*, reports Abu'l-Qid¡¦ to have quoted Imam al-¯¡diq ('a) as saying:

Upon hearing him who attached himself to the Holy House saying, "O Allah, send blessings upon Mu¦ammad," my father said to him:

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:476, H. 62. Refer to H. 61, 63-70 in the same reference book.

O servant of Allah! Do not mutilate it (i.e. the invocation). Do not usurp our right! Say, 'O Allah, send blessings upon Mu¦ammad and his Household.'[1]

Imam `Al¢ ('a) is reported to have quoted the Holy Prophet (¥) as saying:

لاَ تُصَلُّوا عَلَيَّ صَلاَةً مَبْتُورَةً، بَلْ صِلُوا إِلَى أَهْلِ بَيْتِي وَلاَ تَقْطَعُوهُمْ; فَإِنَّ كُلَّ نَسَبٍ وَسَبَبٍ يَوْمَ الْقِيَامَةِ مُنْقَطِعٌ إِلاَّ نَسَبِي.

Do not utter mutilated invocations of blessings upon me; rather, you should include my Household and not separate them. Verily, all lineages and relationships shall be cut off on the Day of Resurrection, except mine.[2]

Circumstances of Invocations of Blessings

According to traditions, invocations of blessings upon the Holy Prophet (¥) and his Household are highly recommended in certain situations because of their positive effects. The following list includes the most significant of these situations:

When supplicating to Almighty Allah for a need, it is highly recommended to begin and end the supplication with the invocation of blessings upon the Holy Prophet and his Household, since this invocation helps achieve a response to the supplication.

Invocations of blessings are highly recommended after the daily obligatory prayers as a formula of post-prayer invocation. As has been previously cited, this invocation is

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:488, H. 97.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:488, H. 98.

obligatory in the *tashahhud* statement of the obligatory prayers.

Invocations of blessings are highly recommended and greatly rewardable on Thursday nights, on Fridays, in Rama¤¡n and Sha`b¡n, and on other occasions.

Invocations of blessings are recommended while uttering any formula of *dhikr*.

In this respect, Shaykh al-Kulayn¢ has reported `Abdull¡h ibn `Abdull¡h al-Dahq¡n as narrating the following:

In one of my visits to Imam al-Ri¤¡ (‘a), I asked him about the interpretation of Almighty Allah’s saying, “And remembered the name of his Lord, so prayed. (87:15)”

“Does this mean that whenever one remembers the name of his Lord, he should stand up and offer a prayer?” I asked.

The Imam (‘a) commented, “He who does so has in fact ascribed an enormity to Almighty Allah!”

I thus asked, “May Allah accept me as ransom for you! What does the verse mean then?”

The Imam (‘a) explained:

It means that whenever one mentions the name of his Lord, he should invoke His blessings upon Mu¦ammad and his Household.[1]

Invocation of blessings upon the Holy Prophet and his Household is highly recommended while referring to the prophets.

`«s¡ ibn `Ubayd has reported Mu`¡wiyah ibn `Amm¡r as saying: In the presence of Imam al-¯¡diq (‘a), I mentioned

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:491, S. 36, H. 1.

one of the prophets and invoked Almighty Allah's blessings upon him. Instructing me, the Imam (ʻa) said:

Whenever you mention any of the prophets, you should begin with invoking blessings upon Prophet Mu¦ammad before you invoke them upon the prophet involved. May Allah send blessings upon Mu¦ammad, his Household, and all the prophets.[1]

It is highly recommended to conclude any discourse with the invocation of blessings upon the Holy Prophet and his Household.

In this respect, Mu¦ammad ibn `Umar ibn Mu¦ammad ibn Muslim ibn al-Bar¡' al-Ju`¡b¢ has reported that Ab£-Mu¦ammad al-°asan ibn `Abdull¡h ibn Mu¦ammad ibn al-`Abb¡s al-R¡z¢ al-Tam¢m¢ said that his master `Al¢ ibn M£s¡ al-Ri¤¡ (ʻa) told him that his father M£s¡ ibn Ja`far said that his father Ja`far ibn Mu¦ammad said that his father Mu¦ammad ibn `Al¢ said that his father `Al¢ ibn °usayn said that his father °usayn ibn `Al¢ said that his father `Al¢ ibn Ab¢-±¡lib said that the Messenger of Allah (¥) said:

مَنْ كَانَ آخِرَ كَلاَمِهِ الصَّلاَةُ عَلَيَّ وَعَلَى عَلِيٍّ دَخَلَ الْجَنَّةَ.

He that concludes his discourse with an invocation of Allah's blessings upon me and upon `Al¢ will be allowed to enter Paradise.[2]

When something is forgotten, it is highly recommended to invoke blessings upon the Holy Prophet and his Household because such invocation causes one's heart and memory to become activated and illumined.

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:491, S. 33, H. 1.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:491, S. 35, H. 1.

Ab£-H¡shim D¡w£d ibn Q¡sim al-Ja`far¢ has reported on the authority of Imam al-B¡qir (‘a) that Imam °asan (‘a) once replied to someone, thus:

وَأَمَّا مَا ذَكَرْتَ مِنْ أَمْرِ الذِّكْرِ وَالنِّسْيَانِ فَإِنَّ قَلْبَ الرَّجُلِ فِي حُقٍّ وَعَلَى الْحُقِّ طَبَقٌ، فَإِنْ صَلَّى الرَّجُلُ عِنْدَ ذَلِكَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ صَلاَةً تَامَّةً إِنْكَشَفَ ذَلِكَ الطَّبَقُ عَنْ ذَلِكَ الْحُقِّ، فَأَضَاءَ الْقَلْبَ وَذَكَرَ الرَّجُلُ مَا كَانَ نَسِيَ، فَإِنْ هُوَ لَمْ يُصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَوْ نَقَصَ مِنَ الصَّلاَةِ عَلَيْهِمُ انْطَبَقَ ذَلِكَ الطَّبَقُ عَلَى ذَلِكَ الْحُقِّ فَأَظْلَمَ الْقَلْبُ.

Regarding what you have asked about remembering and forgetting, there is an area in man’s heart over which there is a plate. When a person invokes Almighty Allah’s blessings upon Mu¦ammad and the Household of Mu¦ammad in a perfect manner, this plate reveals that area. Then, the heart becomes illuminated and the person remembers what he has forgotten. However, if he omits the invocation or expresses it imperfectly, this plate will totally conceal that area. Then, the heart will be in darkness...[1]

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:490, S. 34, H. 1.

CONCLUSION
TIMES AND SITUATIONS OF DHIKR

The verses of the Holy Qur'¡n show that there is no specified time for remembering and mentioning Almighty Allah even though the times of morning and evening, expressed by the Holy Qur'¡n as *bukratan wa-a¥¢lan* (33:42) or *bi'lghad¡ti wal`ashiyyi* (18:28), are the best times to mention Him.

Yet, the verses of the Holy Qur'¡n and the traditions of the Holy Prophet (¥) and the Ahl al-Bayt (‘a)[1] encourage remembering and mentioning Almighty Allah and demonstrate that such remembrance is not restricted to certain times.

Such absoluteness can be deduced from this holy verse:

O you who believe, remember Allah with much remembrance. (33:41) □ □ ی ی یی □ □

As far as traditions are concerned, the following tradition supports this fact:

Shaykh al-Kulayn¢ reports Abu'l-Qid¡¦ to have quoted Imam al-¯¡diq (‘a) as saying:

All things entirely have limits at which they eventually arrive, مَـا مِـنْ شَـيْءٍ إلاَّ

1- The Holy Qur'¡n and the Ahl al-Bayt (‘a) are the two "weighty" things that the Holy Prophet (¥), by the command of Almighty Allah, has ordered his people to adhere to. They represent the essence of Islam—a fact undeniably revealed in the final, most famous instruction of the Holy Prophet (¥), known as °*adith al-Thaqalayn*. [*translator*]

except remembering Allah (i.e. dhikr), which is the one and only thing that has no limit. As for the divine precepts that Almighty Allah has imposed, their limit is to carry them out properly. Similarly, he who fasts during the month of Rama¤in has in fact arrived at the limit of the precept of fasting and he who performs the °ajj Pilgrimage arrives at its limit. Exclusive is the remembrance of Allah, Who does not accept stopping at a small amount and has not settled any limit at which one may stop. (He thus says) “O you who believe, remember Allah with much remembrance and glorify Him early and late. (33:41-42)” Thus, Allah, the Glorified and Majestic, has not decided any limit for remembering Him. My father used to remember Allah most frequently. Whenever I accompanied him on a walk, he remembered Allah. Whenever I ate with him, he remembered Allah. Although he was talking to others, this would never distract him from remembering Allah. I used to see his tongue sticking to his jaw and repeating ‘li iliha illallihu’. He used to gather us and instruct us to remember Allah until sunrise. As for those who learnt reading, he would order them to recite. As for those who could not read, he would

وَلَهُ حَدٌّ يَنْتَهِي إِلَيْهِ، إِلاَّ الذِّكْرَ فَلَيْسَ لَهُ حَدٌّ يَنْتَهِي إِلَيْهِ. فَرَضَ اللهُ عَزَّ وَجَلَّ الْفَرَائِضَ فَمَنْ أَدَّاهُنَّ فَهُوَ حَدُّهُنَّ، وَشَهْرُ رَمَضَانَ فَمَنْ صَامَهُ فَهُوَ حَدُّهُ، وَالْحَجُّ فَمَنْ حَجَّ فَهُوَ حَدُّهُ، إِلاَّ الذِّكْرَ فَإِنَّ اللهَ عَزَّ وَجَلَّ لَمْ يَرْضَ مِنْهُ بِالْقَلِيلِ وَلَمْ يَجْعَلْ لَهُ حَدّاً يَنْتَهِي إِلَيْهِ: {□ □ □ □ □ □ □ ی ی ی ی} لَمْ يَجْعَلِ اللهُ عَزَّ وَجَلَّ لَهُ حَدّاً يَنْتَهِي إِلَيْهِ. وَكَانَ أَبِي عَلَيْهِ السَّلاَمُ كَثِيرَ الذِّكْرِ. لَقَدْ كُنْتُ أَمْشِي مَعَهُ وَإِنَّهُ لَيَذْكُرُ اللهَ، وَآكُلُ مَعَهُ الطَّعَامَ وَإِنَّهُ لَيَذْكُرُ اللهَ، وَلَقَدْ كَانَ يُحَدِّثُ الْقَوْمَ وَمَا يَشْغَلُهُ ذَلِكَ عَنْ ذِكْرِ اللهِ، وَكُنْتُ أَرَى لِسَانَهُ لاَزِقاً بِحَنَكِهِ يَقُولُ: لاَ إِلَهَ إِلاَّ اللهُ، وَكَانَ

order them to utter statements remembering Allah. Verily, a house in which the Qur'ān is recited and Almighty Allah is mentioned frequently will be granted many blessings, attended by the angels, deserted by the devils, and lit up for the inhabitants of the heavens in the same way as a shining star lights up for the inhabitants of the earth. On the other hand, a house in which neither the Qur'ān is recited nor Almighty Allah is mentioned will diminish in blessing and be deserted by the angels and attended by the devils.[1]

يَجْمَعُنَا فَيَأْمُرُنَا بِالذِّكْرِ حَتَّى تَطْلُعَ الشَّمْسُ، وَيَأْمُرُ بِالْقِرَاءَةِ مَنْ كَانَ يَقْرَأُ مِنَّا، وَمَنْ كَانَ لاَ يَقْرَأُ مِنَّا أَمَرَهُ بِالذِّكْرِ. وَالْبَيْتُ الَّذِي يُقْرَأُ فِيهِ الْقُرْآنُ وَيُذْكَرُ اللهُ عَزَّ وَجَلَّ فِيهِ تَكْثُرُ بَرَكَتُهُ وَتَحْضُرُهُ الْمَلاَئِكَةُ وَتَهْجُرُهُ الشَّيَاطِينُ وَيُضِيءُ لأَهْلِ السَّمَاءِ كَمَا يُضِيءُ الْكَوْكَبُ الدُّرِّيُّ لأَهْلِ الأَرْضِ، وَإِنَّ الْبَيْتَ الَّذِي لاَ يُقْرَأُ فِيهِ الْقُرْآنُ وَلاَ يُذْكَرُ اللهُ عَزَّ وَجَلَّ فِيهِ تَقِلُّ بَرَكَتُهُ وَتَهْجُرُهُ الْمَلاَئِكَةُ وَتَحْضُرُهُ الشَّيَاطِينُ.

However, some other traditions have specified certain times and situations when remembering Almighty Allah appears to be more favorable and more binding because these times, places, and situations enjoy some particularities. For instance, traditions have laid much emphasis on remembering Almighty Allah in the morning and evening.

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:359, H. 42.

Thus, non-assignment of certain times and situations for remembering Almighty Allah in some traditions and assigning certain times and situations for it in others, demonstrates both aspects of *dhikr* in Islam.

Recommended situations for dhikr

Let us now cite a number of situations when remembering Almighty Allah is highly recommended:

When graces of Almighty Allah are showered upon a servant, he is required to remember Him with words of praise and thanks. Conversely, when the servant is exposed to harsh poverty, he is required to remember Almighty Allah by expressing that all might and all power are His alone; i.e. to repeat the statement of °*awqalah*.

In this regard, Mu¦ammad ibn Y£suf has reported that Mu¦ammad ibn Ja`far (‘a) reported on the authority of his father, Imam al-¯¡diq (‘a), on the authority of his fathers on the authority of the Messenger of Allah (¥) who said:

مَنْ تَظَاهَرَتْ عَلَيْهِ النِّعَمُ فَلْيَقُلِ الْحَمْدُ لِلّه رَبِّ الْعَالَمِينَ. وَمَنْ أَلَحَّ عَلَيْهِ الْفَقْرُ فَلْيُكْثِرْ مِنْ قَوْلِ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللّه الْعَلِيِّ الْعَظِيمِ; فَإِنَّهُ كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ

Whoever is showered with graces should say *al¦amdu lillihi rabbi'l-`ilam¢n* (all praise is due to Allah, Lord of the Worlds). But whoever is stricken by harsh poverty should repeatedly say *li ¦awla wali quwwata illi billihi al`aliyyi al`a¨¢m* (there is neither might nor power save with Allah, the All-high and All-great). This statement is one of the heavenly treasures. It cures seventy-two maladies the slightest of which is distress.[1]

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:385, H. 1.

وَفِيهِ الشِّفَاءُ
مِنْ اثْنَيْنِ
وَسَبْعِينَ دَاءً
أَدْنَاهَا الْهَمُّ.

It is necessary to remember Almighty Allah in states of inattentiveness, absentmindedness, and lack of feeling. In such conditions, hearts become stagnant like a worn-out tatter or a rotten bone.

In this connection, Shaykh al-Kulayn¢, in *al-K¡f¢*, has reported the following from Ab£-Us¡mah.

One day while I was accompanying Imam al-¯¡diq (‘a), he asked me to recite something from the Holy Qur'¡n. No sooner did I recite the first verse of a chapter than Imam al-¯¡diq (‘a) was moved and he started weeping. He then said to me:

يَا أَبَا أَسَامَةَ،
إِرْعَوْا قُلُوبَكُمْ
بِذِكْرِ اللهِ عَزَّ وَجَلَّ
وَاحْذَرُوا النُّكَتَ؛
فَإِنَّهُ يَأْتِي عَلَى
الْقَلْبِ تَارَاتٌ
أَوْ سَاعَاتُ الشَّكِّ
مِنْ صَبَاحٍ لَيْسَ فِيهِ
إِيمَانٌ وَلاَ كُفْرٌ
شِبْهُ الْخِرْقَةِ
الْبَالِيَةِ أَوِ
الْعَظْمِ النَّخِرِ. يَا
أَبَا أُسَامَةَ، أَلَيْسَ
رُبَّمَا تَفَقَّدْتَ قَلْبَكَ
فَلاَ تَذْكُرُ بِهِ خَيْراً
وَلاَ شَرّاً وَلاَ تَدْرِي
أَيْنَ هُوَ؟

O Ab£-Us¡mah, take care of your heart (against negligence and oblivion) and beware lest corruption attack it. A heart may be attacked at certain intervals of time by doubt, especially in the mornings, which may empty it of both faith and unfaith, causing it to be like a worn-out tatter or a rotten bone. O Ab£-Us¡mah, have you ever come upon a time during which you searched for some good or bad item in your heart but you could find nothing, thus not knowing where your heart was?

“Yes, I have. Something like this has happened to me and I think it happens to all people,” answered Ab£-Us¡mah.

The Imam (‘a) commented:

أَجَلْ! لَيْسَ يَعْرَى مِنْهُ أَحَدٌ. فَإِذَا كَانَ ذَلِكَ فَاذْكُرُوا اللهَ عَزَّ وَجَلَّ وَاحْذَرُوا النُّكَتَ; فَإِنَّهُ إِذَا أَرَادَ بِعَبْدٍ خَيْراً نَكَتَ إِيمَاناً وَإِذَا أَرَادَ بِهِ غَيْرَ ذَلِكَ نَكَتَ غَيْرَ ذَلِكَ.

Yes, it does. No one is spared from this feeling. If this happens to you, you should remember Almighty Allah and beware lest corruptive things attack you. If He intends good to one of His servants, He will then cast items of faith in his heart, but if He intends something else, He will cast something else therein.

Ab£-Us¡mah asked, “What do you—may Allah accept me as ransom for you—mean by something else?”

The Imam (‘a) answered:

إِذَا أَرَادَ كُفْراً نَكَتَ كُفْراً.

He may cast unfaith if He intends it.[1]

When evil misgivings about a Divine attribute or a creation of Almighty Allah attack the heart, it becomes highly recommended to remember Him by uttering any statement of *dhikr*, such as °*awqalah*, *Tahl¢l*, or any similar statement.[2]

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:373, H. 1.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:374, S. 9.

As maintained by a tradition, remembering Almighty Allah when the others are preoccupied in their worldly personal affairs, such as business and merchandise, brings about one thousand rewards and an unprecedented forgiveness of the Lord.[1]

It is highly recommended to mention Almighty Allah upon leaving a meeting and concluding a lecture or a discourse with one of the following statements:

Glory be to you Lord, the Lord of Honor, above what they describe. Peace be on the messengers. All praise is due to Allah, the Lord of the worlds.

□ □ ی ی یی□ □ □ □□ □ □ □□ □□

All glory be to You, O Allah, and in praise of You. There is no god save You. I implore Your forgiveness and turn to You repentant.

سُبْحَانَكَ اللّهُمَّ وَبِحَمْدِكَ، لاَ إِلَـهَ إِلاَّ أَنْتَ، أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ.

Remembering Almighty Allah among people who are distracted from remembering Him is considered to be like fighting with warriors (for the sake of Almighty Allah) or fighting when the others abscond.[2]

Upon looking in the mirror, it is highly recommended to remember Almighty Allah and thank Him for granting you perfection in your creation and good looks. The Holy Prophet (¥) said the following statement whenever he looked in the mirror:

All praise is due to Allah Who has granted perfection in my

الْحَمْدُ لِلّه الَّذِي أَكْمَلَ خَلْقِي وَ أَحْسَنَ

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:372, S. 7.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:371, S. 6.

صُورَتِي وَزَانَ مِنِّي مَا شَانَ مِنْ غَيْرِي، وَهَدَانِي لِلإِسْلاَمِ وَمَنَّ عَلَيَّ بِالنُّبُوَّةِ.

creation, made goodly my form, given me perfect things that others have imperfect, guided me to Islam, and endued me with Prophethood.[1]

Remembering Almighty Allah should be practiced in company, in private, overtly and covertly.

Imam al-¯¡diq (‘a) is reported to have said:

شِيعَتُنَا الَّذِينَ إِذَا خَلَوْا ذَكَرُوا اَللهَ كَثِيراً.

Our true partisans (i.e. Sh¢`ah) are those who mention Allah frequently in private.[2]

The following saying of Imam al-¯¡diq (‘a) is recorded in the book of *al-Ma¦¡sin*:

قَالَ اللهُ تَعَالَى:
إِبْنَ آدَمَ، إِذْكُرْنِي فِي نَفْسِكَ أَذْكُرْكَ فِي نَفْسِي.
إِبْنَ آدَمَ، إِذْكُرْنِي فِي خَلاَءٍ أَذْكُرْكَ فِي خَلاَءٍ.
إِبْنَ آدَمَ، إِذْكُرْنِي فِي مَلإٍ أَذْكُرْكَ فِي مَلإٍ خَيْرٍ مِنْ مَلإِكَ.

Allah, the Exalted, says, “O son of Adam, if you remember Me in private, I will remember you in private. O son of Adam, if you remember Me confidentially, I will remember you confidentially. O son of Adam, if you remember Me in the presence of a company, I will remember you in the presence of a company better than yours.”

مَا مِنْ عَبْدٍ يَذْكُرُ اللهَ فِي مَلإٍ مِنَ النَّاسِ إِلاَّ

No servant remembers Allah in the company of others but that Allah will remember him

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:384, S. 14, H. 2.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:367, S. 5, H. 2.

in a company of angels.[1] ذَكَرَهُ اللهُ فِي مَلإٍ مِنَ الْمَلائِكَةِ.

It is worth mentioning that traditions hold that any act of obedience to Almighty Allah is remembrance of Him, while any act of disobedience to Him is a sort of failing to remember Him.[2] In view of that, *dhikr* has a more profound meaning than mere movement of tongues. In other words, *dhikr* is a process of keeping Almighty Allah in mind and turning to Him, convinced that He is always present, He knows all our deeds, and He will call us to account according to every deed we do in this earthly life. We will therefore be rewarded for our good deeds and punished for the evil ones.

Besides, other traditions hold that remembering the Holy Prophet (¥) and Imams (ʻa) is another sort of *dhikr* (remembering Almighty Allah), because Almighty Allah has linked His Prophet (¥) to Himself.[3]

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:368, S. 5, H. 8.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:365, S. 3, H. 4.
3- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:433, S. 26, H. 1 & 2.

OBJECTIVES OF DHIKR

The previous presentation of the circumstances and effects of *dhikr* and the various aspects and features of the Islamic approach of *dhikr* must have made it clear that *dhikr* is a factor that inseparably and incessantly accompanies man under all conditions and at all times. It also plays a vital role in the process of achieving and working towards self-perfection in this world and the world to come with regard to the following aspects:

◊ One's relationship with Almighty Allah

◊ Spiritual, mental, and confidential aspects of life

◊ Willpower to withstand personal desires and pressures

◊ Conduct and behavior

The following titles show some of its effects:

Spiritual Effects

Dhikr consolidates and strengthens man's relationship with the Lord, thus achieving the highest ranks and the best rewards.

◊ It cures many psychological disorders, and purifies hearts from pollution and tarnish.

◊ It trains man in patience, steadfastness, submission to the Divine Will, satisfaction, and contentment during ordeals and suffering.

◊ It deters a person from committing acts of disobedience to Almighty Allah, commands obedience to Him, ensures piety and abstention for whatever is deemed forbidden, helps a person abide by true conduct and performance, and aids a person to speak nothing but the

truth and do nothing but what is right. Of course, individuals can abide by all these points only when they feel that Almighty Allah is constantly present with them, watching all their movements for which they will either be rewarded when they are compatible with what Allah has commanded or punished when they are in violation of His commands.

Material Effects

In addition to the spiritual effects of *dhikr*, we cite some of its material effects:

Some traditions confirm that those who remember Almighty Allah frequently are saved from the dangers of thunderbolts.[1]

When one is preoccupied in remembering Almighty Allah and misses doing another thing that he had intended to do, Almighty Allah will give him a better thing than what he wished to gain from that deed.[2]

Whoever remembers Almighty Allah or His Prophet (¥) in a meeting will gain ten rewards. On the other hand, a session in which Almighty Allah or the Holy Prophet (¥) are not mentioned can bring about evil results for its people who will also suffer intense regret on the Day of Resurrection.[3]

Presence in sessions where Almighty Allah is remembered achieves benefits and blessings in this world as well as the world to come. Such sessions have been described as rich gardens of Paradise.

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:365, S. 4.
2- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:364, S. 3.
3- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:433, S. 26.

Advising his son, Luqm¡n the wise said:

يَا بُنَيَّ، إِخْتَرِ الْمَجَالِسَ عَلَى عَيْنِكَ، فَإِنْ رَأَيْتَ قَوْماً يَذْكُرُونَ اللهَ جَلَّ وَعَزَّ فَاجْلِسْ مَعَهُمْ؛ فَإِنْ تَكُنْ عَالِماً يَزِيدُونَكَ عِلْماً، وَإِنْ تَكُنْ جَاهِلاً عَلَّمُوكَ، وَلَعَلَّ اللهَ أَنْ يُظِلَّهُمْ بِرَحْمَتِهِ فَيَعُمَّكَ مَعَهُمْ. وَإِذَا رَأَيْتَ قَوْماً لاَ يَذْكُرُونَ اللهَ عَزَّ وَجَلَّ فَلاَ تَجْلِسْ مَعَهُمْ؛ فَإِنْ تَكُنْ عَالِماً لَمْ يَنْفَعْكَ عِلْمُكَ، وَإِنْ كُنْتَ جَاهِلاً يَزِيدُوكَ جَهْلاً، وَلَعَلَّ اللهَ أَنْ يُظِلَّهُمْ بِعُقُوبَةٍ فَيَعُمَّكَ مَعَهُمْ.

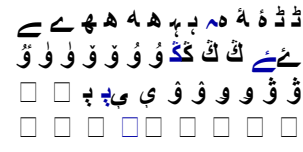
O son, investigate the meetings that you want to join. If you find some people remembering Almighty Allah, then sit with them because they will increase the knowledge you have, they will teach you if you are ignorant, and perhaps Almighty Allah will cast a shadow of mercy upon them and this will include you, also. If you find some people distracted from remembering Almighty Allah, then do not sit with them because, if you have some knowledge, you will not benefit from your knowledge by being with them, if you are ignorant, they will increase your ignorance, and perhaps Almighty Allah will cast a punishment upon them and this will include you, also.[1]

1- Sayyid al-Borujerd¢, *J¡mi` A¦¡d¢th al-Sh¢`ah* 15:457, S. 29.

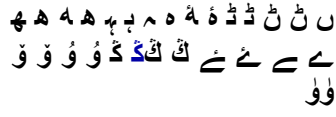
JIHAD

Jihad (struggle for the sake of Almighty Allah) is one of the most significant divine precepts and devotional acts discussed in the Holy Qur'¡n on many occasions including the following:

Strive hard in the way of Allah as is due to Him. He has chosen you (to convey the message of Monotheism) and has not laid upon you any hardship in religion. (This is) the faith of your father Abraham (‘a). He named you Muslims before and in this (the Qur'¡n), that the Messenger may be a witness over you, and you be witnesses to the people; therefore, keep up prayer, pay the poor-rate, and hold fast by Allah. He is your Guardian. How excellent a Guardian and how excellent a Helper is He! (22:78)



O you, who believe. Shall I lead you to a commerce which can deliver you from a painful chastisement? You should believe in Allah and His Messenger and struggle hard in Allah's way with your property and your lives. That is better for you, did you but know. (61:10-11)



The word ‘*jihad*’ has a vast meaning in Islam and in the Holy Qur'¡n, because it is derived from the Arabic root *j-h-d*, which means capacity and scope. In view of this, *jihad*

means to exert all possible efforts to defend and struggle for Almighty Allah and to spread and defend Islam.

Consequently, any effort, suffering, endeavor, or sacrifice made for the sake of Almighty Allah, is *jihad*, be it mental or material. It can be in the form of reporting a tradition, authoring a book, seeking religious knowledge, learning any other advantageous field of science, setting aright matters of difference among disputing parties, enjoining the right, or forbidding the wrong in addition to self-sacrifice and fighting for the sake of Almighty Allah.

In Muslim jurisprudential terminology, the word *jihad* usually means fighting for the sake of Almighty Allah with weapons and readiness to embrace injury, death and martyrdom.

Almighty Allah has imposed *jihad* in this sense on every Muslim (male) individual under certain conditions. Therein it becomes obligatory upon such individuals to expose themselves to death in defense of themselves, Islam, and persecuted people.

In this regard, the Holy Qur'¡n states:

Fighting is enjoined upon you, and it is an object of dislike to you. It may be that you dislike a thing while it is good for you and it may be that you love a thing while it is evil for you. (2:216)

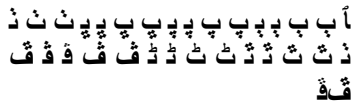
ٱ ٻ ٻ ٻ ٻ پ پ پ پ ڀ ڀ ڀ ڀ ٺ ٺ ٺ ٺ ٿ ٿ ٿ ٿ

Permission to fight is given to those upon whom war is made because they are oppressed and, most surely, Allah is well able to assist them; those who have been expelled from their homes without a just cause except that

ٱ ٻ ٻ ٻ ٻ پ پ پ پ ڀ ڀ ڀ ڀ ٺ ٺ ٺ ٺ ٿ ٿ ٿ ٿ ٹ ٹ ٹ ٹ ڤ ڤ ڤ ڤ ڦ ڦ ڦ ڦ ڄ ڄ ڄ ڄ ڄ ڄ ڄ ڄ ڇ ڇ ڇ ڇ ڇ ڇ ڇ ڇ ڍ ڍ

they say, “Our Lord is Allah.” Had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters, churches, synagogues, and mosques in which Allah's name is much remembered. Surely, Allah will help him who helps His cause. Most surely, Allah is Strong, Mighty. (22:39-40)

What reason do you have that you should not fight in the way of Allah and the weak among men, women, and children, for those who say, “Our Lord, cause us to go forth from the town whose people are oppressors. Give us from You a guardian and give us from You a helper.” (4:75)



These holy verses entail that the reason for passing the law of fighting was originally for the sake of self-defense, especially after the polytheists, atheists, and enemies of Islam used all means of repression, persecution, oppression, transgression, pursuit, banishment from hometowns, economic and social siege, torture, and assassinations against Muslims in order to force them to give up their faith.

In addition to the last two verses, the following verse sheds light on this fact:

Fight in the way of Allah with those who fight with you, and do not exceed the limits. Surely, Allah does not love those who exceed the limits. Kill them wherever you find

them, and drive them out from whence they drove you out. Persecution is severer than slaughter. Do not fight with them in the Sacred Mosque until they fight with you in it, but if they do fight you, then slay them. Such is the recompense of the unbelievers. But if they desist, then surely Allah is Forgiving, Merciful. Fight with them until there is no persecution and religion should be only for Allah, but if they desist, then there should be no hostility except against the oppressors. The sacred month for the sacred month and all sacred things are under the law of retaliation. Whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you. Be careful of your duty to Allah and know that Allah is with those who guard against evil. (2:190-194)

ڤ ڤ ڃ ڃ ڃ ڃ ڇ ڇ ڇ ڇ
ڈ ڈ ډ ډ ډ ډ ڍ ڍ ڇ ڇ
ڑ ڑ ک ک ک ک گ گ گ گ
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From these holy verses, we can understand that such fighting is based on self-defense and warding off aggression. Therefore, such fighting is stopped when aggression is warded off.

Significance and Merit of Jihad

Jihad entails great merit for man and striving nations and involves great significance in achieving the sacred goals that Almighty Allah has put before man in his advancement towards perfection—a march that cannot be consummated except by undergoing various sorts of "distress" and

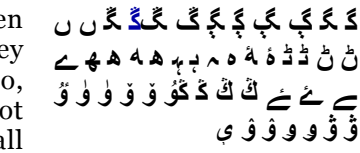
"affliction". Exegetes have interpreted distress to be fighting.

In many verses like the following, the Holy Qur'¡n has revealed this fact:

Do you think that you would enter heaven while yet the state of those who have passed away before you has not come upon you. Distress and affliction befell them and they were shaken violently so that the Messenger and those who believed with him said, "When will the help of Allah come?" Now, surely, the help of Allah is nigh. (2:214)

He will forgive you your faults and cause you to enter into gardens, beneath which rivers flow, and goodly dwellings in gardens of perpetuity. That is the mighty achievement. Yet, another blessing that you love: help from Allah and a victory near at hand. Give good news to the believers. (61:13)

Reckon not those who are killed in Allah's way as dead. Nay, they are alive and are provided sustenance from their Lord—rejoicing in what Allah has given them out of His grace. They rejoice for the sake of those who, being left behind them, have not yet joined them that they shall have no fear nor shall they grieve. They rejoice on account of favor from Allah and His grace and Allah does not waste the



reward of the believers. (3:169-171)

Allah shall grant to the strivers, above those who hold back, a mighty reward—high degrees from Him and protection and mercy. Allah is Forgiving, Merciful. (4:95-96)

ﹷ ﹸ ﹼ ﹽ ﹾ ﹿ ﺀ ﺁ ﺂ ﺃ ﺄ ﺅ ﺆ ﺇ ﺈ ﺉ ﺊ ﺋ ﺌ ﺍ ﺎ ﺏ ﺐ ﺑ ﺒ ﺓ ﺔ ﺕ ﺖ ﺗ ﺘ ﺙ ﺚ ﺛ ﺜ ﺝ ﺞ ﺟ ﺠ ﺡ ﺢ ﺣ ﺤ ﺥ ﺦ ﺧ ﺨ ﺩ ﺪ ﺫ ﺬ ﺭ ﺮ ﺯ ﺰ ﺱ ﺲ ﺳ ﺴ ﺵ ﺶ ﺷ ﺸ ﺹ ﺺ ﺻ ﺼ ﺽ ﺾ ﺿ ﻀ ﻁ ﻂ ﻃ ﻄ ﻅ ﻆ ﻇ ﻈ ﻉ ﻊ ﻋ ﻌ ﻍ ﻎ ﻏ ﻐ ﻑ ﻒ ﻓ ﻔ ﻕ ﻖ ﻗ ﻘ ﻙ ﻚ ﻛ ﻜ ﻝ ﻞ ﻟ ﻠ ﻡ ﻢ ﻣ ﻤ ﻥ ﻦ ﻧ ﻨ ﻩ ﻪ ﻫ ﻬ ﻭ ﻮ ﻯ ﻰ ﻱ ﻲ

Their Lord gives them good news of mercy from Himself, His good pleasure, and gardens wherein lasting blessings shall be theirs, abiding therein for ever. The reward with Allah is great indeed. (9:21-22)

It did not beseem the people of Mad¢nah and those among the dwellers of the desert to remain behind the Messenger of Allah, nor should they desire anything for themselves in preference to him. This is because there afflicts them not thirst or fatigue or hunger in Allah's way, nor do they tread a path which enrages the unbelievers, nor do they attain from the enemy what they attain, but a good work is written down to them on account of it. Surely, Allah does not waste the reward of the doers of good. (9:120)

Besides these verses and many others, traditions that are reported from the Holy Prophet (¥) and the Ahl al-Bayt (‘a) demonstrate emphatically the significance and great role of *jihad* in preserving Islam, human dignity and poise, and the

strength of the Muslim community in addition to achieving the goals of the individual and collective progression of man towards perfection.

In *al-K¡f¢*, Shaykh al-Kulayn¢ has reported through a valid chain of authority that Imam al-¯¡diq (‘a) quoted the Holy Prophet (¥) as saying:

اَلْخَيْرُ كُلُّهُ فِي السَّيْفِ وَتَحْتَ ظِلِّ السَّيْفِ. وَلاَ يُقِيمُ النَّاسَ إلاَّ السَّيْفُ. وَالسُّيُوفُ مَقَالِيدُ الْجَنَّةِ وَالنَّارِ.

All goodness lies in swords and under their shadows. Nothing amends people except swords. Swords are verily the keys of Paradise and Hellfire.[1]

The following sermon of Imam `Al¢ (‘a) is reported in both Shaykh al-Kulayn¢’s *al-K¡f¢* and al-Shar¢f al-Ra¤¢’s compilation of *Nahj al-Bal¡ghah*:

أَمَّا بَعْدُ، فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ، فَتَحَهُ اللهُ لِخَاصَّةِ أَوْلِيَائِهِ، وَهُوَ لِبَاسُ التَّقْوَى، وَدِرْعُ اللهِ الْحَصِينَةُ، وَجُنَّتُهُ الْوَثِيقَةُ، فَمَنْ تَرَكَهُ رَغْبَةً عَنْهُ أَلْبَسَهُ اللهُ ثَوْبَ الذُّلِّ، وَشَمِلَهُ

Now then, surely jihad (i.e. striving for Almighty Allah’s sake) is one of the doors of Paradise, which Allah has opened for His special friends. It is the dress of piety and the protective armor of Allah and His trustworthy shield. Whoever abandons it, Allah covers him with the dress of disgrace and the clothes of distress. He is kicked with contempt and scorn, and his heart is veiled with

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:5, H. 1.
The authenticity of this tradition is corroborated by other traditions that are mentioned in the same chapter of this reference book.

screens (of neglect). Truth is taken away from him because of missing jihad. He has to suffer ignominy and justice is denied to him.[1]

الْبَلاَءُ، وَدُيِّثَ بِالصَّغَارِ وَالْقَمَاءَةِ، وَضُرِبَ عَلَى قَلْبِهِ بِالأِسْهَابِ، وَأُدِيلَ الْحَقُّ مِنْهُ بِتَضْيِيعِ الْجِهَادِ، وَسِيمَ الْخَسْفَ، وَمُنِعَ النَّصَفَ.

Imam al-¯¡diq (‘a) is reported to have quoted the Holy Prophet (¥) as saying:

Paradise has a gate that is called “the Gate of Strivers.” The strivers will walk to this gate, which is open wide before them, holding their swords (i.e. weapons) while crowds will be halted in the field of interrogation, and the angels will be welcoming them. So, he who abandons *jihad* will be dressed by Allah in the garb of humility, poverty in livelihood, and destruction in religion. Almighty Allah has endued my people with dignity through the hooves of their horses and the handles of their spears.[2]

لِلْجَنَّةِ بَابٌ يُقَالُ لَهُ بَابَ الْمُجَاهِدِينَ، يَمْضُونَ إِلَيْهِ فَإِذَا هُوَ مَفْتُوحٌ وَهُمْ مُتَقَلِّدُونَ بِسُيُوفِهِمْ، وَالْجَمْعُ فِي الْمَوْقِفِ وَالْمَلاَئِكَةُ تُرَحِّبُ بِهِمْ. فَمَنْ تَرَكَ الْجِهَادَ أَلْبَسَهُ اللهُ ذُلاً وَفَقْراً فِي مَعِيشَتِهِ وَمَحْقاً فِي دِينِهِ. إِنَّ اللهَ أَعْنَى أُمَّتِي بِسَنَابِكِ خَيْلِهَا

1- *Nahj al-Bal¡ghah*, Sermon No. 27.
2- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 11:5, H. 2.

وَمَرَاكِزِ رِمَاحِهَا.

Shaykh al-¯ad£q in *al-Khi¥¡l* and Shaykh al-±£s¢ in *Tahdh¢b al-A¦k¡m* have reported on the authority of Imam al-¯¡diq (‘a) on the authority of his fathers that the Holy Prophet (¥) said:

فَوْقَ كُلِّ ذِي بِرٍّ بِرٌّ حَتَّى يُقْتَلَ فِي سَبِيلِ اللّه، فَإِذَا قُتِلَ فِي سَبِيلِ اللّه فَلَيْسَ فَوْقَهُ بِرٌّ، وَفَوْقَ كُلِّ ذِي عُقُوقٍ عُقُوقٌ حَتَّى يَقْتُلَ أَحَدَ وَالِدَيْهِ، فَإِذَا قَتَلَ أَحَدَ وَالِدَيْهِ فَلَيْسَ فَوْقَهُ عُقُوقٌ.

Over everyone that is possessed of devoutness there is one even more devout, except over those martyred for the sake of Allah. When one is martyred for the sake of Allah, there will be no devoutness greater than his. Likewise, over everyone undutiful there is one even more undutiful except for those who kill one of their parents. When one kills one of his parents, there will be no impiety greater than his.[1]

In his other book entitled *`Iq¡b al-A`m¡l*, Shaykh al-¯ad£q, with regard to the rewards of the strivers for the sake of Allah, reported the Holy Prophet (¥) to have said:

وَمَنْ خَرَجَ فِي سَبِيلِ اللّه مُجَاهِداً فَلَهُ بِكُلِّ خُطْوَةٍ سَبْعُمِائَةَ أَلْفَ حَسَنَةً، وَيُمْحَى عَنْهُ سَبْعُمِائَةَ أَلْفَ سَيِّئَةً، وَيُرْفَعُ لَهُ

For every step that a striver takes, forsaking his home in the way of Allah, seven hundred thousand rewards will be recorded. Seven hundred thousand of his evildoings will be effaced, seven hundred thousand ranks will he be raised, and he will be, under the assurance of

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 11:10, H. 21.

سَبْعُمِائَةَ أَلْفَ دَرَجَةً، وَكَانَ فِي ضَمَانِ اللهِ بِأَيِّ حَتْفٍ مَاتَ كَانَ شَهِيداً، وَإِنْ رَجِعَ رَجِعَ مَغْفُوراً لَهُ مُسْتَجَاباً دُعَاؤُهُ.

Allah, regarded as martyr no matter what sort of death he dies. If he returns back home, he will be forgiven and his supplication responded to.[1]

According to another tradition, Man¥£r ibn °¡zim has reported that he asked Imam al-¯¡diq (‘a) to identify the best of all deeds. The Imam (‘a) answered:

الصَّلاَةُ لِوَقْتِهَا، وَبِرُّ الْوَالِدَيْنِ، وَالْجِهَادُ فِي سَبِيلِ اللهِ.

(They are) performing the prayers in their times, acting piously towards parents, and striving in the way of Allah.[2]

In *al-Khi¥¡l*, Shaykh al-¯ad£q has reported through a valid chain of authority that Imam Zayn al-`ªbid¢n (‘a) said:

مَا مِنْ قَطْرَةٍ أَحَبُّ إِلَى اللهِ عَزَّ وَجَلَّ مِنْ قَطْرَتَيْنِ: قَطْرَةِ دَمٍ فِي سَبِيلِ اللهِ، وَقَطْرَةِ دَمْعَةٍ فِي سَوَادِ اللَّيْلِ لاَ يُرِيدُ بِهَا عَبْدٌ إِلاَّ اللهَ عَزَّ وَجَلَّ.

No drops are dearer to Almighty Allah than two drops: a drop of blood that is shed in the way of Allah and a teardrop that is shed in the darkness of night intended for nothing save Almighty Allah.[3]

Shaykh al-±£s¢, in *al-Am¡l¢*, has reported Imam `Al¢ (‘a) as saying:

الْمَوْتُ طَالِبٌ

Death is a greedy pursuer. As for

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 11:12, H. 27.
2- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 11:12, H. 28.
3- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 100:10, H. 16.

وَمَطْلُوبٌ، لاَ يُعْجِزُهُ الْمُقِيمُ وَلاَ يَفُوتُهُ الْهَارِبُ، فَقَدِّمُوا وَلاَ تَتَكَلَّمُوا، فَإِنَّهُ لَيْسَ عَنِ الْمَوْتِ مَحِيصٌ. إِنَّكُمْ إِنْ لَمْ تُقْتَلُوا تَمُوتُوا. وَالَّذِي نَفْسُ عَلِيٍّ بِيَدِهِ لأَلْفُ ضَرْبَةٍ بِالسَّيْفِ عَلَى الرَّأْسِ أَهْوَنُ مِنْ مَوْتٍ عَلَى فِرَاشٍ.

the pursued, neither one who stays at home will be able to weaken it, nor will one who flees be able to escape it. Therefore, go forward into battle and do not shrink away since there is no escape from death. Even if you are not killed in battle, you will die. By Allah, in Whose hand is the life of `Al¢ (I swear), a thousand sword blows on the head are easier than death in bed.[1]

Shaykh al-¯ad£q, in *al-Am¡l¢*, reported Imam al-¯¡diq (‘a) to have quoted the Holy Prophet (¥) as saying:

أَشْرَفُ الْمَوْتِ قَتْلُ الشَّهَادَةِ.

The most honorable death is to be killed as a martyr.[2]

In each of the abovementioned traditions, we have attempted to display different merits of *jihad* and *mujahids* (i.e. performers of *jihad*).

Categories of Jihad

Jihad is classified into two categories: struggle against the enemy and struggle against the self (i.e. self-strife or self-purification).

The Holy Prophet (¥), in an authentically reported tradition, has expressed self-purification as ‘the major *jihad*’ and struggle against the enemy as ‘the minor *jihad*’.

1- Shaykh al-Mufid, *Kit¡b al-Irsh¡d*, pp. 238.
2- `All¡mah al-Majlis¢, *Bi¦¡r al-Anw¡r* 74:8, H. 4.

Shaykh al-Kulayn¢, in *al-K¡f¢*, and Shaykh al-¯ad£q, in *al-Maj¡lis* and *Ma`¡n¢ al-Akhb¡r*, have reported the following:

> On seeing the returning armies from the battlefront, the Holy Prophet (¥) said, "Blessed are those who have performed the minor *jihid,* and have yet to perform the major one." When asked what the major *jihid* was, the Holy Prophet (¥) replied, "It is the *jihid* of the self (struggle against one's self)."[1]

The topic of self-strife has already been discussed in a previous book of this series.[2]

In the most reliable reference books of ¦ad¢th, chapters comprising many sections have been dedicated to discussing this topic.[3]

The most important point in this regard is that one should not assume that self-strife can substitute for struggle against the enemy or that one who practices self-strife is not responsible for *jihad* against enemies because self-strife, in its capacity as a category of *jihad*, is considered to be more important than struggle against the enemy. To understand the relationship between these two categories of *jihad*, we should say that self-strife is more comprehensive and broader than struggle against the enemy, but the latter is still a branch of the earlier. In view of this, the major *jihad* cannot be attained unless its qualifications are met.

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:122 & 124, H. 1 & 9.
2- Self-strife or self-purification has been discussed in the principles and rules of Islam, (the moral principles). Moreover, some details of this topic have been discussed in the book of social relations of the virtuous community (control over emotions and excellent example and distinctive behavior).
3- See, for instance, al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:122-392.

Laws Appertaining to Jihad

The Holy Imams of the Ahl al-Bayt (‘a) are reported to have classified *jihad*, in terms of its laws, into several classes.

Through a valid chain of authority, Shaykh al-±£s¢ reported Fu¤ayl ibn `Ayy¡¤ and °af¥ ibn Ghiy¡th to have narrated the following:

As he was asked whether *jihad* is obligatory or recommended, Imam al-¯¡diq (‘a) answered:

Jihad is of four kinds—two are obligatory, one recommended but performed only along with the obligatory, and one that is only recommended. One of the two obligatory *jihad*s is self-strife; that is, struggle against committing acts of disobedience to Allah. It is surely the greatest form of *jihad*. The other obligatory *jihad* is fighting disbelievers. The *jihad* that is recommended but performed only with the obligatory is fighting the enemy. It is obligatory upon all the individuals of the (Muslim) nation. If they abandon fighting against the enemies, chastisement will befall them. In fact, the torments they are now suffering is part of this chastisement. Meanwhile, fighting against the enemies is recommended under orders from the Imam, who is permitted to fight the enemy with his people. The *jihad* that is only recommended is every excellent practice of man and his efforts in instituting, achieving, and enlivening that practice.

الْجِهَادُ عَلَى أَرْبَعَةٍ أَوْجُهٍ، فَجِهَادَانِ فَرْضٌ، وَجِهَادٌ سُنَّةٌ لاَ تُقَامُ إِلاَّ مَعَ الْفَرْضِ، وَجِهَادٌ سُنَّةٌ. فَأَمَّا أَحَدُ الْفَرْضَيْنِ فَمُجَاهَدَةُ الرَّجُلِ نَفْسَهُ عَنْ مَعَاصِي اللهِ عَزَّ وَجَلَّ، وَهُوَ مِنْ أَعْظَمِ الْجِهَادِ، وَمُجَاهَدَةُ الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ فَرْضٌ. وَأَمَّا الْجِهَادُ الَّذِي هُوَ سُنَّةٌ لاَ يُقَامُ إِلاَّ مَعَ فَرْضٍ، فَإِنَّ مُجَاهَدَةَ الْعَدُوِّ فَرْضٌ عَلَى جَمِيعِ الأُمَّةِ وَلَوْ تَرَكُوا الْجِهَادَ لأَتَاهُمُ الْعَذَابُ، وَهَذَا هُوَ مِنْ عَذَابِ الأُمَّةِ، وَهُوَ سُنَّةٌ عَلَى الإِمَامِ وَحْدَهُ أَنْ يَأْتِيَ الْعَدُوَّ مَعَ

الأُمَّةِ فَيُجَاهِدُهُمْ. وَأَمَّا الْجِهَادُ الَّذِي هُوَ سُنَّةٌ فَكُلُّ سُنَّةٍ أَقَامَهَا الرَّجُلُ وَجَاهَدَ فِي إِقَامَتِهَا وَبُلُوغِهَا وَإِحْيَاءِهَا فَالْعَمَلُ وَالسَّعْيُ فِيهَا مِنْ أَفْضَلِ الأَعْمَالِ; لأَِنَّهَا إِحْيَاءُ سُنَّةٍ. وَقَدْ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَنْ سَنَّ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا إِلَى يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْءٌ.

Activities and efforts that are exercised for achieving such traditions are the best deeds, because they represent restoration of excellent traditions. The Messenger of Allah (¥) said, "He who introduces an excellent traditional practice will gain the reward of doing that practice in addition to the rewards of everyone who practices it up to the Day of Resurrection without any decrease in the reward.[1]

The second form of *jihad* that is obligatory represents the defensive *jihad* that is obligatory upon all Muslims, men and women, under all circumstances, with or without the existence of a just ruler. The third form of *jihad* represents the preparatory *jihad* that is obligatory upon men under certain conditions, the most important being the command and power in the hand of a just leader and promulgation for Islam preceding the fight.

In this connection, Shaykh al-±£s¢ has reported ±al¦ah ibn Zayd as saying:

I asked Imam al-¯¡diq ('a) about the ruling concerning a Muslim who lives peacefully with non-Muslim people, but

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:16, H. 1.

when other non-Muslim people invade them, he wages a war against the invaders.

The Imam (‘a) answered:

عَلَى الْمُسْلِمِ أَنْ يَمْنَعَ نَفْسَهُ وَيُقَاتِلَ عَلَى حُكْمِ اللهِ وَحُكْمِ رَسُولِهِ، وَأَمَّا أَنْ يُقَاتِلَ الْكُفَّارَ عَلَى حُكْمِ الْجَوْرِ وَسُنَّتِهِمْ فَلاَ يَحِلُّ لَهُ ذَلِكَ.

It is obligatory upon such a Muslim individual to avoid engaging himself in such a war because he is required to fight in line with the laws of Almighty Allah and His Messenger (¥). He is therefore disallowed to fight against non-Muslims under the power of unjust rulers.[1]

Confirming the validity of this tradition, Shaykh al-Kulayn¢, in *al-K¡f¢*, has reported that Ab£-`Amr al-Zuhr¢, once, asked Imam al-¯¡diq (‘a), “Is inviting to the religion of Allah and fighting in His way permissible to certain individuals in the situation that no one else is permitted to undertake these missions or are they allowable to every one who believes in Almighty Allah as the One and Only God and in Mu¦ammad (¥) as His Messenger?”

The Imam (‘a) answered:

> To undertake these missions is not allowed except for certain people and none should do this job except one from their circle.

“Who are these people?” al-Zuhr¢ asked.

The Imam (‘a) answered:

مَنْ قَامَ بِشَرَائِطِ اللهِ عَزَّ وَجَلَّ فِي الْقِتَالِ وَالْجِهَادِ

They are those who meet the qualifications that Almighty Allah has specified for fighting

1- Al-°urr al-`Amil¢, *Was¡’il al-Sh¢`ah* 11:16, H. 3.

عَلَى الْمُجَاهِدِينَ فَهُوَ الْمَأْذُونُ لَهُ فِي الدُّعَاءِ إِلَى اللهِ عَزَّ وَجَلَّ، وَمَنْ لَمْ يَكُنْ قَائِماً بِشَرَائِطِ اللهِ عَزَّ وَجَلَّ فِي الْجِهَادِ عَلَى الْمُجَاهِدِينَ فَلَيْسَ بِمَأْذُونٍ لَهُ فِي الْجِهَادِ وَالدُّعَاءِ إِلَى اللهِ، حَتَّى يَحْكُمَ فِي نَفْسِهِ بِمَا أَخَذَ اللهُ عَلَيْهِ مِنْ شَرَائِطِ الْجِهَادِ.

and struggling against the enemies. Only those are permitted to invite others to the religion of Allah. Thus, those who cannot meet these qualifications of fighting against the enemies are not permitted to practice *jihad* and promulgate the religion of Allah until they find themselves capable of meeting the qualifications that Almighty Allah has specified for *jihad*.[1]

About the condition of inviting to Islam before waging war against the enemies, Shaykh al-Kulayn¢ has reported, in *al-K¡f¢*, that Imam al-¯¡diq (‘a) quoted Imam `Al¢ (‘a) as saying:

Before the Messenger of Allah (¥) sent me to Yemen, he said to me:

لاَ تُقَاتِلَنَّ أَحَداً حَتَّى تَدْعُوَهُ إِلَى الإِسْلاَمِ. وَأَيْمُ اللهِ، لأَنْ يَهْدِيَ اللهُ عَزَّ وَجَلَّ عَلَى يَدَيْكَ رَجُلاً خَيْرٌ لَكَ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَغَرُبَتْ، وَلَكَ وِلاَؤُهُ يَا عَلِيُّ.

Do not fight anyone before inviting him to Islam. By Allah, if He guides a single man (to the true faith) at your hands, this will be better for you than possessing whatever is under the sunlight. The loyalty of that man will be yours, O `Al¢.[2]

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:23, H. 23.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:30, H. 1.

Many verses of the Holy Qur'¡n indicate that it is obligatory to invite everybody to the way of Allah by means of wisdom and excellent preaching (16:125), while others instruct emphatically on steadfastness in conveying the divine mission. Likewise, the tradition of the Holy Prophet (¥) reveals that Muslims did not fight against any of their enemies before all other peaceful means had been used. Thus, when Muslims maintained all conclusive arguments against their enemies and nothing prevented these enemies from accepting Islam except psychological obstacles, Muslims would start fighting them to break such obstacles that represented infidelity and deliberate rejection of the truth.

We thus can understand the condition of obtaining the just ruler's authorization for waging war against the enemies because identifying the proper conditions as precisely as is required entails thorough experience, cognizance, and acquaintance with social conditions, in addition to a high level of piety and perfect justice.

Many laws pertaining to *jihad* have been enacted in the religious code of Islamic law. These laws discuss aspects such as the following:

◊ The means of killing, such as by poison or burning

◊ Killing techniques

◊ Those for whom *jihad* is obligatory including men who are not feeble and women under certain circumstances.

◊ Spoils of war, and the ways of distributing them and paying their one-fifth tax

◊ Ways of dealing with the prisoners of war and the conditions under which these prisoners are taken as slaves, given unconditional freedom, released upon

payment of ransom (when they are routed), or killed (before they are routed).

◊ Circumstances and conditions of granting the enemy immunity

◊ Differentiation between polytheists, the People of the Book, and invaders.

◊ Fleeing the battlefield

More details are available in books on Muslim jurisprudence and practical laws of Islam.

In addition to these laws, *jihad* has special manners to be followed including etiquettes of attacking the enemy, etiquettes of private fights (between two people), and the methods of dealing with prisoners of war.

In this respect, M¡lik ibn A`yun has reported the following:

Imam `Al¢ (‘a), rousing the people to fight in ¯iff¢n, said:

إِنَّ اللهَ عَزَّ وَجَلَّ قَدْ دَلَّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ، وَيَشْفَى بِكُمْ عَلَى الْخَيْرِ الإِيمَانِ بِاللهِ وَالْجِهَادِ فِي سَبِيلِ اللهِ، وَجَعَلَ ثَوَابَهُ مَغْفِرَةً لِلذَّنْبِ، وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ. وَقَالَ عَزَّ وَجَلَّ: {ے ے ۓ ۓ ڭ ڭ ڭ ڭ ۇ ۇ ۆ ۆ} فَسَوُّوا صُفُوفَكُمْ كَالْبُنْيَانِ الْمَرْصُوصِ فَقَدِّمُوا

Verily, Allah, the Almighty and Majestic, has shown you a trade by which He will grant you an escape from dreadful punishment and bring you great good. It is faith in Allah and striving on His path. He has made their reward for it forgiveness of sins and blessed dwellings in gardens of Eden. He, the Almighty and Majestic, said, “Surely, Allah loves those who fight on His path in ranks like a tightly-packed building.” Arrange your ranks, thus, like a tightly-packed building. Bring forward the man clad in armor and keep back the unarmored.

الـدَّارِعَ، وَأَخِّرُوا
الْـحَاسِرَ، وَعُضُّوا
عَلَى النَّوَاجِذِ،
فَإِنَّهُ أَنْبَى
لِلسُّيُوفِ عَلَى
الْـهَامِ، وَالْتَوُوا
عَلَى أَطْرَافِ
الرِّمَاحِ، فَإِنَّهُ
أَمْوَرُ لِلأَسِنَّةِ،
وَغُضُّوا الأَبْصَارَ
فَإِنَّهُ أَرْبَطُ لِلْجَأْشِ
وَأَسْكَنُ لِلْقُلُوبِ،
وَأَمِيتُوا الأَصْوَاتَ
فَإِنَّهُ أَطْرَدُ لِلْفَشَلِ
وَأُوْلَى بِالْوَقَارِ،
وَلاَ تَمِيلُوا
بِرَايَاتِكُمْ وَلاَ
تُزَيِّلُوهَا وَلاَ
تَجْعَلُوهَا إِلاَّ مَعَ
شُجْعَانِكُمْ; فَإِنَّ
الْمَانِعَ لِلذِّمَارِ
وَالصَّابِرَ عِنْدَ
نُزُولِ الْحَقَايِقِ هُمْ
أَهْلُ الْحِفَاظِ. وَلاَ
تُمَثِّلُوا بِقَتِيلٍ،
وَإِذَا وَصَلْتُمْ إِلَى
رِحَالِ الْقَوْمِ فَلاَ
تَهْتِكُوا سَتْراً، وَلاَ
تَدْخُلُوا دَاراً، وَلاَ
تَأْخُذُوا شَيْئاً مِنْ
أَمْوَالِهِمْ إِلاَّ مَا
وَجَدْتُمْ فِي
عَسْكَرِهِمْ، وَلاَ

Bite hard on the teeth, for this makes swords stronger on the head. Twist the edges of spears, for this makes the stabs of spearheads more piercing. Lower your glances, for this increases confidence and raises the spirit. Deaden your voices, for this dismisses feelings of failure and detains despair. As for your standard, do not allow it to incline (towards the ground) and do not desert it. Only put it in the hands of the brave among you. Those who defend honor and are steadfast in their revelation of truth are the defenders who are right in their opinions. Do not mutilate any killed person. When you advance for the spoils of the (other) party, do not tear any veil, do not break into any house to seize their property, take only things that you find in their camps. Do not incite a woman by any harmful means even if they verbally attack your chastity and revile your commanders and the righteous amongst you because women are of deficient power, souls, and minds. We were ordered to eschew them while they were polytheists. Whenever a man has harmed a woman, he as well as his descendants have been imputed to dishonor because of it. Be it known to you all, only the sagacious defenders

among you will honor and protect your standards. They should thus surround them from behind, front, and all sides. They should never fail to keep them raised. They should not hold them behind them, so that they are easily surrendered, nor leave them behind, lest they remain unprotected. May Allah have mercy on any man of you who comforts his brother with his own life and does not flee, leaving his opponent with his brother so that his own opponent and his brother's opponent gather against his brother. For, by that, he will acquire blame and inferiority will come upon him. How should he avoid it if he fights the two when he refrains from supporting his brother and gives him up to the opponent, fleeing and looking at him? Whoever does so will be loathed by Allah. Therefore, do not expose yourselves to the loathing of Allah, for you will eventually pass by Him. Allah, the Almighty and Majestic, has said, “Say: Flight will never benefit you. If you flee from death or being killed, then you will only enjoy it a little.” I swear by Allah that if you flee from the swords of this world, you will not be safe from the sword of the next world. Therefore, seek help in steadfastness and honesty, for

تُهَيِّجُوا إِمْرَأَةً بِأَذىً وَإِنْ شَتَمْنَ أَعْرَاضَكُمْ وَسَبَبْنَ أُمَرَاءَكُمْ وَصُلَحَاءَكُمْ ; فَإِنَّهُنَّ نَاقِصَاتُ الْقِوَى وَالأَنْفُسِ وَالْعُقُولِ، وَقَدْ كُنَّا نُؤْمَرُ بِالْكَفِّ عَنْهُنَّ وَهُنَّ مُشْرِكَاتٌ، وَإِنْ كَانَ الرَّجُلُ لَيَتَنَاوَلُ الْمَرْأَةَ فَيُعَيَّرُ بِهَا وَعَقِبَهُ مِنْ بَعْدِهِ. وَاعْلَمُوا أَنْ أَهْلَ الْحِفَاظِ هُمُ الَّذِينَ يَحْتَفُّونَ بِرَايَاتِهِمْ وَيَكْتَنِفُونَهَا، وَيَصِيرُونَ حَفَافِيَهَا وَوَرَاءَهَا وَأَمَامَهَا، وَلاَ يُضَيِّعُونَهَا. لاَ يَتَأَخَّرُونَ عَنْهَا فَيُسَلِّمُوهَا، وَلاَ يَتَقَدَّمُونَ عَلَيْهَا فَيُفْرِدُوهَا. رَحِمَ اللهُ إِمْرَأً وَاسَى أَخَاهُ بِنَفْسِهِ، وَلَمْ يَكِلْ قَرْنَهُ إِلَى أَخِيهِ فَيَجْتَمِعَ عَلَيْهِ قَرْنُهُ وَقَرْنُ أَخِيهِ فَيَكْتَسِبَ بِذَلِكَ اللاَّئِمَةَ، وَيَأْتِيَ

بِدَنَاءَةٍ. وَكَيْفَ لاَ يَكُونُ كَذَلِكَ وَهُوَ يُقَاتِلُ الإِثْنَيْنِ، وَهَذا مُمْسِكٌ يَدَهُ قَدْ خَلَّى قَرْنَهُ عَلَى أَخِيهِ هَارِباً مِنْهُ يَنْظُرُ إِلَيْهِ؟ وَهَذَا، فَمَنْ يَفْعَلْهُ يَمْقُتْهُ اللهُ، فَلاَ تَتَعَرَّضُوا لِمَقْتِ اللهِ فَإِنَّ مَمَرَّكُمْ إِلَى اللهِ، وَقَدْ قَالَ اللهُ عَزَّ وَجَلَّ: {ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾ ﷿ ﷽ ﷾ ﷿ ﷽ ﷾ ﷿

Circumstances for Jihad

As deduced from the Holy Qur'¡n and the Holy Prophet's traditions, we can list the situations when fighting with weapons is permissible:

1. Defense of Islam: When the religion is endangered by polytheists or apostates of Islam, it becomes obligatory to defend it by means of *jihad*.

2. Self-defense: In addition to warding off dangers and defending one's property and chastity, self-defense includes defending the Muslim community when exposed to killing or persecution.

In *al-K¡f¢*, Shaykh al-Kulayn¢ has reported through a valid chain of authority that Imam al-¯¡diq ('a) quoted the Holy Prophet (¥) as saying:

مَنْ قُتِلَ دُونَ مَظْلَمَتِهِ فَهُوَ شَهِيدٌ .

He who is killed defending himself against wrongdoing is a martyr.[1]

Another tradition holds that being killed defending oneself against wronging includes being killed in defense of one's family members, property, and the like.[2]

3. Resistance of Oppression and Tyranny: When the nation is exposed to unbearable extents of oppression and tyranny at the hands of despotic rulers who violate all human values and confiscate man's freedom, dignity, and basic rights, struggle against such rulers becomes obligatory. In this respect, the Holy Qur'¡n declares:

Lo! Pharaoh exalted himself ےۓ ےۓ ڭ ڭ ڭ ۇ ۇ ۆ ۆ ۈ ۈ ۇٴ

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:92, H. 8.
2- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:92, H. 9.

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the law and wrongfully rebel against a qualified, just ruler. Three factions broke away and transferred their allegiances from Imam `Al¢ (‘a), led by `a'ishah, ±al¦ah, and al-Zubayr, the supporters of Mu`¡wiyah who challenged Imam `Al¢’s authority, and the apostates who abandoned their faiths (known as Khaw¡rij) all mutinied against the government of Imam `Al¢ (‘a), forcing him to fight against them in defense of the Muslim community and government in the three famous battles led by him during his reign.

Jihad is also carried out against Muslim parties that make inroads upon other Muslims. In such cases, the community of Muslims is required to first make peace between these two Muslims parties, but if one party refuses and goes on assaulting and transgressing the other party, it will then be necessary for all Muslims to fight against this transgressing party in order to withstand transgression and oppression.

Another example of fighting against the transgressors, which is a sort of *jihad*, is to fight against the Muslim tyrannical rulers who subjugate the Muslim community by means of injustice, discrimination, and despotism.

This category of *jihad* was practiced by Imam °usayn (‘a) in his great uprising against the tyrannical rule of Yaz¢d ibn Mu`¡wiyah. Explaining his attitude to the tyranny of Yaz¢d, Imam °usayn (‘a) is reported to have said:

أَيُّهَا النَّاسُ، إِنَّ رَسُولَ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، قَالَ: مَنْ رَأَى سُلْطَاناً جَائِراً مُسْتَحِلاً لِحَرَامِ اللهِ، نَاكِثاً لِعَهْدِهِ، مُخَالِفاً لِسُنَّةِ رَسُولِ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ،

O people, Allah’s Messenger (¥) said, “If one realizes that an unjust ruler is violating the prohibitions of Allah, breaching his pledge with Him, opposing the traditions of His Messenger (¥), and treating His servants with sinful and aggressive means, but does not try to change that by a deed or a word, then Allah will definitely join

يَعْمَلُ فِي عِبَادِ اللهِ بِالإِثْمِ وَالْعُدْوَانِ، فَلَمْ يُغَيِّرْ عَلَيْهِ بِقَوْلٍ وَلاَ فِعْلٍ كَانَ حَقّاً عَلَى اللهِ أَنْ يُدْخِلَهُ مَدْخَلَهُ. أَلاَ وَإِنَّ هَؤُلاَءِ قَدْ لَزِمُوا طَاعَةَ الشَّيْطَانِ، وَتَوَلَّوْا عَنْ طَاعَةِ الرَّحْمَنِ، وَأَظْهَرُوا الْفَسَادَ، وَعَطَّلُوا الْحُدُودَ، وَاسْتَأْثَرُوا بِالْفَيْءِ، وَأَحَلُّوا حَرَامَ اللهِ وَحَرَّمُوا حَلاَلَهُ، وَإِنِّي أَحَقُّ بِهَذَا الأَمْرِ.

him with that ruler." Verily, those rulers abided by obedience to Satan, abandoned obedience to the All-beneficent God, made mischief openly, infringed upon the provisions of Allah, seized booty, violated the prohibitions of Allah, and prohibited that which Allah had deemed lawful. Most certainly, I am worthier than anyone else to stand against them.[1]

In the same manner, we can understand why the Holy Imams (ʻa) defended the uprising of Zayd ibn `Al¢ ibn al-°usayn, which was based on the same understanding of *jihad*. About this uprising, Imam al-¯¡diq (ʻa) is reported to have said:

فَإِنَّ زَيْداً كَانَ عَالِماً وَكَانَ صَدُوقاً وَلَمْ يَدْعُكُمْ إِلَى نَفْسِهِ، وَإِنَّمَا دَعَاكُمْ إِلَى

Verily, Zayd was knowledgeable and honest. He did not call you to accept him as your leader; rather, he called you to revolt for the sake of attaining the pleasure of Mu¦ammad's Household (¥). Had he succeeded (in his revolution),

1- Mu¦ammad ibn Jar¢r al-±abar¢, *T¡r¢kh al-Umam wa'l-Mul£k* (known as *T¡r¢kh al-±abar¢*) 4:304; Ibn al-Ath¢r, *al-K¡mil f¢'l-T¡r¢kh* 4:48 (with a slight difference).

الـرِّضَـــا مِـــنْ آلِ مُـحَمَّـــدٍ، صَـــلَّى ٱللهُ عَلَيْهِ وَآلِهِ. وَلَـوْ ظَهَرَ لَـــوَفَى بِمَـــا دَعَاكُمْ إِلَـيْهِ.

he would have certainly fulfilled his pledge and the slogan to which he had called you.[1]

Similarly, Imam al-Ri¤¡ (‘a) is reported to have said to al-Ma'm£n, the `Abb¡sid ruler:

لاَ تَـقِسْ أَخِي زَيْـدا إِلَـى زَيْدِ بْـنِ عَلِيٍّ، فَـإِنَّـهُ كَـانَ مِـنْ عُلَمَـاءِ آلِ مُحَمَّـدٍ صَـــلَّى ٱللهُ عَلَيْـــهِ وَآلِـــهِ، غَضِـــبَ لِلّه فَجَاهَـدَ أَعْـدَاءَهُ حَتَّـى قُتِـلَ فِـي سَـبِيلِهِ. وَلَـقَـدْ حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ أَنَّـهُ سَمِعَ أَبَـاهُ جَعْفَـرُ بْـنُ مُحَمَّدٍ عَلَيْهِ السَّلاَمُ يَـقُـولُ: رَحِمَ ٱللهُ عَمِّي زَيْداً، إِنَّـهُ دَعَـا إِلَـى الـرِّضَا مِنْ آلِ مُحَمَّدٍ، وَلَـوْ ظَفَـرَ لَـوَفَى بِمَـا دَعَـا إِلَيْـهِ، لَقَـدِ اسْتَشَـارَنِي فِـي خُرُوجِهِ فَقُلْـتُ: إِنْ

Do not compare my brother Zayd[2] to Zayd ibn `Al¢. Zayd ibn `Al¢ was one of the scholars of the Household of Mu¦ammad (¥). He was angry for the sake of Allah. He therefore strove against His enemies until he was killed following His path. My father M£s¡ ibn Ja`far narrated that he had heard his father Ja`far ibn Mu¦ammad saying, ‘May Allah bless my uncle Zayd! He was inviting the people to attain the pleasure of Mu¦ammad’s Household (¥), not towards himself. He would have fulfilled what he had said if he had become victorious. He consulted with me about his uprising and I told him, ‘O uncle! Do it if you are pleased to be killed and your corpse be hung up from the gallows in the al-Kunn¡sah neighborhood.’ Zayd did not make any unrighteous claims. He

1- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah*, 11:35-36, H. 1.
2- Zayd ibn M£s¡, known as *Zayd al-N¡r*.

رَضِيتَ أَنْ تَكُونَ الْمَقْتُولَ الْمَصْلُوبَ بِالْكُنَاسَةِ فَشَأْنُكَ... إِنَّ زَيْدَ بْنَ عَلِيٍّ لَمْ يَدَّعِ مَا لَيْسَ لَهُ بِحَقٍّ، وَإِنَّهُ كَانَ أَتْقَى لِلّٰهِ مِنْ ذَلِكَ. إِنَّهُ قَالَ: أَدْعُوكُمْ إِلَى الرِّضَا مِنْ آلِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ.

was much more pious than that. He invited the people to attain the pleasure of Mu¦ammad's Household (¥).[1]

The Ahl al-Bayt (‘a) have also extolled the revolution of °usayn ibn `Al¢ ¯¡¦*ib Fakhkh*, describing it as the most astounding misfortune after the tragic saga of al-±aff (i.e. Imam °usayn's martyrdom).[2]

Of course, the first, third, fourth, and fifth situations of *jihad* apply to fighting against non-Islamic powers that govern Muslim countries although apparent power is in the hand of Muslim rulers.

Resistance, fighting, and use of weapons are permissible only when all other means—like inviting to the way of Allah with wisdom and excellent preaching—fail to achieve the goals. Hence, when rulers prevent Muslims by force from conveying the divine mission, impose upon them laws that are incompatible to the laws of Islam, or deprive them of the freedom of expressing their opinions or choosing for

1- Al-°urr al-`Amil¢, *Was¡'il al-Sh¢`ah* 11:39, H. 11.
2- Al-M¡muq¡n¢, *Tanq¢¦ al-Maq¡l* 1:337, biography of al-°usayn ibn `Al¢ (¯¡¦*ib Fakhkh*)

themselves, only then will armed resistance and fighting be legal to make the required changes.

However, Muslims must have the power to fight as a means of self-defense or defense of their religion. If not, they must wait for the appropriate opportunity. It is also necessary that such fighting be under the supervision of a decent, well-versed jurisprudent who enjoys all the qualifications of the political leadership as ordained by the code of Islamic law.

Rib¡§ (Taking up Positions on the Borders)

Another category of *jihad* is to take up positions on the frontiers of the Muslim countries in order to safeguard them from probable invasions by the enemy and be ready to defend border territories, especially when these borders are common with the country of an enemy.

Taking up positions on the frontiers is obligatory only when the Muslim country anticipates an attack by a non-Muslim enemy; otherwise, it is not obligatory although it is encouraged by the code of Islamic law.[1]

In this regard, Mu¦ammad ibn Muslim and Zur¡rah have reported Imam al-B¡qir and Imam al-¯¡diq (‘a) as saying:

الـرَّبَـــــاطُ ثَـلاَثَـــــةُ أَيَّـــــام، وَ أَكْـثَـــرُهُ أَرْبَـعُـــونَ يَـوْمـــــاً، فَـإِذَا جَـــاوَزَ ذَلِـــكَ فَـهُـوَ جِـهَـادٌ.

Ribi§ (guarding the borders) is three days at least and forty days as a maximum. If it exceeds this period, it is then *jihid*.[2]

1- Sayyid al-Kh£'¢, *Minh¡j al-¯¡li¦¢n*, pp. 376.
2- Al-°urr al-`ªmil¢, *Was¡'il al-Sh¢`ah* 11:19, H. 1.

CONCLUSION

The objectives of *jihad* according to Islam can be summarized in the following points:

1. *Jihad* is one of the most significant devotional acts through which Islam and the Muslim community are protected; tyranny, corruption, and transgression are dealt with; and the dignity and esteem of Muslims are maintained.

2. *Jihad* is one of the means of spreading the Islamic mission under certain circumstances and in an exceptional way. When all other means of invitation to the religion of Islam are exhausted, and nothing prevents the acceptance of Islam except psychological obstacles (that represent infidelity and deliberate rejection of the truth), only then is *jihad* carried out, in order to break these obstacles.

3. *Jihad* is based on the right of self-defense in the face of direct aggression against Islam and the Muslim community. *Jihad* is a protective means against such threats. Such *jihad* is called protective *jihad*. Whenever indications of such threats and dangers are experienced, it becomes necessary to be in a state of preparation to confront them.

4. *Jihad* is taking up arms against Muslim rulers that swerve away from the path of Islam and is carried out only when such rulers use power to prevent the Muslims from conveying the mission of Islam or impose upon them a non-Islamic system of rule, without giving them the freedom to express their opinions or to choose for themselves. Once again, such *jihad* must be preceded by exhausting all the other peaceful means, such as preaching, advising and the like.

5. Fighting is obligatory only when there is sufficient capability to do so or to achieve the purposes sought after, even if this achievement requires a long time. It is necessary to prepare the required power and wait for the most appropriate opportunity although it is impermissible to miss a suitable opportunity or surrender in the face of despotic power.

6. Fighting must be under the supervision of a just leader. In the present time, a just leader is represented by the well-versed and experienced jurisprudent who takes on the political and social leadership, who has full acquaintance with the political and social circumstances, and who is courageous and competent enough to identify the situations and take proper decisions according to religious law.

EPILOGUE

This is the concluding book of the series entitled, ***The Role of the Ahl al-Bayt (‘a) in Building a Virtuous Community***.

I pray to Almighty Allah to accept this meager effort out of His vast generosity, to forgive all my faults and failings, and accept it as purely dedicated to Him out of His favor, grace, and magnanimity.

I also pray to Him to make this work acceptable to my masters, the Household of Divine infallibility and immaculacy—the Holy Prophet and the immaculate and pure Members of his Household, especially the master and leader of our time, Imam al-Mahd¢ (peace be upon them all).

My success in my task can only come from Allah. In Him I trust and unto Him I look. All praise is due to Allah, the Lord of the Worlds. All blessings be upon our master, Mu¦ammad, and upon his immaculate and pure Household.

Our Lord! Condemn us not if we forget or fall into error.

Our Lord! Lay not on us a burden like that which You did lay on those before us.

Our Lord! Lay not on us a burden greater than we have strength to bear.

Blot out our sins and grant us forgiveness.

Have mercy on us. You are our Protector.

Help us against those who stand against faith.